

TO

THIS WORK IS,

WITH THE PERMISSION OF

Respectfully Dedicated



MOST OBEDIENT HUMBLE SERVANT,

SORABJI JEHANGIR.



INTRODUCTION.



THIS is the first of a proposed series of drawing-room table volumes of photographic portraits of contemporary Hindus, Mahomedans, Parsis, and Englishmen, who, however they may be otherwise discriminated, are all connected together by the honour they share in common, of having, in their various spheres of Imperial and Civic duty, won the confidence and affection of the people of India. It is the first work of the sort that has been published, and should prove as acceptable to the public in this country as in India. The names of eminent natives of India, and Anglo-Indian officials, are constantly appearing in the newspapers, and there for most English readers they remain, mere names; but here some of the best known of them are depicted after the true, substantial mould of frame and face, in which they breathe and move, and pursue their daily lives; and this constitutes the immediate interest of Mr. Sorabji Jehangir's present volume. The selection of portraits it offers to inspection is faithfully representative of the several classes that must be embraced in such a publication as that projected by Mr. Sorabji, including as it does men in the highest sense illustrious either as just and fearless English officials, or wise and intelligent Native Princes and Chiefs, or great philanthropists.

Of reigning Princes there are portrayed the typical examples of Their Highnesses the Nizam, the Gaekwar, and the Thakur of Bhavnagar, each of whom has earned a reputation for the discharge of the most onerous duties of Government with intelligence, conscientiousness, and personal distinction; and who all three are held in the highest popular estimation in India as prominent representatives of Native worth. Under the British administration, the amelioration in the intellectual and moral condition of the Indian Princes has been marked; and the tranquillity enjoyed by them, under the protection of the paramount power, has enabled them to devote the time and resources that would formerly have been wasted in internecine strife to schemes for the material improvement and welfare of their respective States. That they have so largely seized and turned to profitable account the opportunity thus afforded them is creditable to their good sense, and indicates a generous desire to associate their names with works calculated to be of national benefit to India. The praise that is due to them on this account need not be qualified by any such ungracious reflection as is sometimes made, that in the reforms they are everywhere initiating, they are but considering their own interests, more than the prosperity and happiness of their subjects. Practical men regard only facts, and the facts are all favourable to the higher type of Native Princes now coming rapidly to the front in India.

In scarcely a less degree than the Princes themselves, have their Hindu and Mahomedan Ministers, and minor officials, contributed to successfully introduce into the Native States, the principles and practice of British administration ; and in this way they too have rendered inestimable services to the people of India. Equally conspicuous has been the usefulness of these men to the British Government ; for it is obvious that the due performance of the numerous complicated, and often thankless duties of our political Residents in India, would not have been possible but for the loyal and efficient co-operation of capable and high-minded Native officials like the first Sir Salar Jung, and Gourishanker Oodeshanker, whose portraits appear in the present volume, and Sir Dinkar Rao, Sir Madava Rao, and others, too numerous to name here.

Nor has the class of Hindu and Parsi philanthropists fewer claims on our consideration. It is a most remarkable class, including as it virtually does every rich Hindu and Parsi. The people of Europe are all naturally charitable, and from time to time notable philanthropists have appeared among them ; but domestic, civic, and national benevolence, as understood in Europe, is quite another thing from this virtue as practised by Hindus and Parsis, who regard its obligations as the twice-blessed privilege of wealth, and universally observe them in every form of bounteous private almsgiving and munificent public benefaction. The cause of the difference is to be sought in the unselfishness in regard to the right uses of riches encouraged by the higher historical denomination, of Paganism, through its votaries being taught to be manfully regardless of individual salvation, and to be careful only for the welfare of the family and community they appertain to on this upper world of embodied spirits. Every Hindu, and every true Parsi, is but the trustee, in temporary residence on earth, of his whole ancestry, and potential posterity, of the nether world. This is chiefly why in India they have no Poor Law and no Workhouses ; and thus it is that in India the philanthropic classes of Natives, or wealthy Hindu and Parsi *settias* ["lords," "merchant princes"] of the Presidency towns, and of the prosperous polytechnical cities, like Ahmedabad and Surat, have been led to render invaluable support to the British administration, in supplementing the efforts of the State for the alleviation of famines, in providing for many Municipal necessities, including dispensaries and schools, and assisting in such Imperial undertakings as the establishment and endowment of hospitals, colleges, and universities. The Executive Government would have often been prevented from engaging in the establishment of these humane and humanising institutions, either on account of the limited revenues at their disposal, or through fear of provoking popular prejudices, but for the spontaneous initiative taken, and the voluntary contributions subscribed, by the enlightened and public spirited Hindus and Parsis of the philanthropic or monied class, who, fortunately, under British rule, are a rapidly growing body throughout India. These men have as much right to their place in this collection as the ruling Princes of India and their responsible Ministers ; and they are well and honourably represented in Mr. Sorabji Jehangir's volume by the portraits of Sir Dinshaw Manockjee Petit, his brother, Mr. Nasserwanjee Manockjee Petit, Sir Munguldas Nathoobhoy, Mr. Framjee Nassérwanjee Patel, Mr. Byramjee Jejeebhoy, Mr. Pestonjee Hormasjee Cama, and Mr. Sorabjee Shapurjee Bengallee. It is to be regretted, indeed, that the principle of selection adopted by Mr. Sorabji Jehangir restricts his portraits to those of living men, or who were living when the list for the present volume was settled. This has, unfortunately—at least, so far as Western India is concerned—excluded several Hindus and Parsis belonging to the same generation as

Sir Munguldas Nathoobhoy, the venerable Framjee Nasserwanjee Patel, now in the 87th year of his age, and, another of my gratefully remembered old friends, Mr. Cursetjee Furdoonjee Paruk, emphatically the generation that has created modern Bombay, and given it a world-wide renown as the first mercantile emporium, and the loyallest and most enterprising city of British India. I felt an acute pang on first observing their omission from a volume in which they were so well worthy of having had their once familiar lineaments publicly perpetuated; and as they were not to be there, I had no heart to appear in it myself. I found it impossible to be separated from my departed friends, even to join the company of those of their remaining fellow-workers already named by me, and no less dear to me, as happily still living friends, than the hallowed dead. It is my daily habit to go over all of their names, as graven deeply on my heart, and while I write, I am led by the same sentiment of natural piety to record the most prominent among them in these pages—viz. Sir Jamsetjee Jejeebhoy, the first baronet, and his son Cursetjee, the second baronet, and father of Manckjee, the third and present Sir Jamsetjee Jejeebhoy, who worthily upholds the hereditary honours of his house; the late Honourable Rustomjee Jamsetjee Jejeebhoy, the second son of the first baronet; the late Cursetjee Nasserwanjee Cama; the late Ardasser Cursetjee Dady; the late Nowrojee Jamsetjee Wadia; the late Manockjee Nasserwanjee Petit; the late lion-hearted and lion-featured Sir Cowasjee Jehanghir Readymoney; the late Goculdass Tejpal; the late Honourable Premabhai Hemabhai, of Ahmedabad; the late Small Cause Court Judge, Manekjee Cursetjee; the late Dr. Bhau Daji, the most eminent physician educated by our Indian medical colleges, and an accomplished Orientalist; and the late Honourable Jugonnathjee Sunkersett, a man of magnificent physique, from his shoulders and upwards higher than any of the people about him, and intellectually and morally the most interesting of the Hindus of the "Old Bombay" type. None of these men ought to be absent from any collection of Indian worthies, and I would fain hope that their portraits may be gradually introduced into succeeding volumes of Mr. Sorabji's work, should he receive sufficient encouragement to proceed with it according to his original intention. Perhaps I press this point unduly; but, in truth, although time has been said to be the physician of every pain, it has never yet softened the sorrow of my long years of separation from my "Old Bombay" *settin* friends; and it is soothed only by my constantly keeping their names, and deeds, and personalities before me.

Most cheering is it, however, to recognise, as, in turning over these pages, one is enabled to do at a glance, how readily and fully in every department of national utility the old generation of meritorious native Indians is being replaced by a new one of at least as sterling promise; and, therefore, although it is true that our own familiar friends, as soon as we have learned to know and love them, they pass away, and others we know not come into their places, we have a sure ground of confidence that under every personal change the indigenous life of India will continue to preserve its immemorial shape, the one unshaken witness of Aryan antiquity, standing solidly four-square before a world that almost everywhere else is fast crumbling away under the unqualified and unchecked application to all the institutions of human civilization of the universal solvent of the competitive principle.

These portraits of Native Indians are deserving of observation also in more than their individual aspects. They present a wide ethnographical range, and are illustrative of many races.

The Parsis may be regarded as a survival of one of the purest types of archaic Aryas; and as Englishmen are related to the same race, through a younger branch, that carried its migrations to the westward limits of the European continent, they may well be interested in a volume containing many strongly characteristic and pleasing likenesses of distinguished members of one of the most remarkably intelligent and highly developed communities owing allegiance to the British Crown in India, the uttermost extremity of the eastward migrations of the Aryan race. There, among the rest, is the portrait of my revered and saintlike friend, Mr. Dadabhai Naoroji, formerly a Member of the Legislative Council of Bombay, and now a candidate for a seat in the Imperial Parliament. The most cursory examination of it will suffice to show how altogether inaccurately, through the casual use of a colloquialism, Lord Salisbury applied to the owner of so Caucasian a head the descriptive phrase of "black man!" The slip was afterward explained, but meanwhile it had been turned to political account by unscrupulous partisans, and although it never caused pain to Mr. Dadabhai Naoroji, so wide was it of any applicability to him, it gave great offence in India, and will be brought forward again and again, so long as it may serve to damage the official character and reputation of a great and truly magnanimous patriot statesman. The strictly scientific fact is that, the Parsis are as unmixed an Aryan race as exists, having through their segregation in Western India preserved their archaic Iranian type almost as completely as the English aristocracy of "the Pale" have in Ireland so remarkably preserved their original Norman physiognomy; of which the late Earl of Mayo, and his brother, Lord Connemara, are notable proofs. And the Parsis are not only an Aryan nationality of the most chivalrous and romantic temperament, and with a glorious history, but they are moreover thoroughly English in their strength and integrity of character, and manliness and hearty enjoyment of life, in their domestic tastes and political sympathies, and above all, in the steadfastness and sincerity of their friendships; and just as after the destruction of their State autonomy the ancient Phœnicians, scattered along the shores of the Mediterranean, became, as is supposed, merged with the Jews, so the Parsis, the last remnant of the independent followers of Zoroastrianism,—since they will never be strong enough to undertake the reclamation of modern Persia,—are probably destined to become, through gradual intermarriages, absorbed into the English race. The Hindus are also, by natural instinct, a virtuous, law-abiding, and equitable people, capable, under the influence of their own traditional beliefs and moral codes, of developing the highest, sternest, and most imposing personality. Left, in the peace and security guaranteed to India by our rule, to themselves, they are quite capable of working out their destiny in their own way; but being exposed, as they are, to the undermining influences of the educational system we have, with the best intentions, imposed on them, it is difficult to say how far the various Nigrilian, Dravidian, Turanian, and Aryan populations that, for centuries, have been gradually moulded into the homogeneous aggregate of Brahmanical Hindus, will continue to live harmoniously with each other, and with ourselves, or what the results of the dissolution of Brahmanical institutions, and of the close contact with each other of re-disintegrated races, creeds, and customs, will be; even though their inherent antagonism is in a measure controlled by the presence of the British power. The main object of our educational policy should be to avoid sapping the confidence of the Hindus in their own moral, religious, and social codes. There is so much of practical good and spiritual elevation

in what they believe to be, and follow, as the divine order of life, that we should be slow to enforce our own religious dogmas upon them, and the more when we are confronted by the suggestive fact, that no convert from Hinduism—any more than from Zoroastrianism or Mahomedanism—to Christianity, has ever yet attained to a position of pre-eminence either in the British service, or that of any Native State, or as a private citizen.

And now, before parting from the Native celebrities dealt with in Mr. Sorabji's volume, I must remark on another defect in it, as to which I shall carry all his readers with me. It must be compensated for in future issues of the series. I refer to the absence from it of any representative of the noble womanhood of India. In the history of Asia, and particularly in that of India, numberless women have earned distinction as rulers, statesmen, and philanthropists, and even as, brave and courageous leaders, in war. It was the radical error of the followers of Mahomed, as, through its fatal success, it has ever since proved their ineradicable curse, that wherever their conquests extended they deposed woman from the place she naturally possesses beside man; and which the Hindus, before their subjugation by the Mahomedans, were, in common with every true Aryan race, perfectly willing to concede to her. Only the isolated Aryas, who in Persia and India, were compelled to adopt Mahomedanism, have denied and opposed what are her true rights and well deserved status in society; while in Europe, where the Aryas now constitute the entire population, they have from the first successfully resisted the attempts of puritanical sectaries to subject woman to similar degradation. It is a little remarkable, therefore, that the re-vindication of Aryan supremacy in India by England should not have long ago led an essentially Aryan people like the Hindus to liberate their women from a debasing thralldom altogether foreign to their antique civilization. Yet more extraordinary is the entire exclusion of notable Indian women from a volume purporting to be a record of those who, through the possession of the special spiritual gift of a sympathetic and benignant sensibility, have been the active instruments in fostering social fellowship and amity between the people of India and Englishmen.* The soul is sexless, and no rigid division should be drawn between male and female influence and inspiration in the elevation and refinement, through personal intercourse, of our common human nature; particularly in a volume dedicated to a Sovereign Lady who holds her imperishable place in the hearts of her two hundred millions of Eastern subjects, not merely as the first Queen-Empress of India, but above all as an accomplished, wise, and emphatically good woman; lacking nothing in sound sense and judgment, and, in that supreme credential of statesmanship, the art of healing strife among those she rules.

While there was this special circumstance to suggest and justify the inclusion of women among the worthies of India, there was also the fact that several Native ladies at the present day have every claim to rank with the most richly-gifted of their sex in any country or age; and they certainly would have graced Mr. Sorabji's volume had their portraits appeared in it. Among the few Mahomedan ladies who have become known beyond the *purdah*, may be mentioned the late and present Begums of Bhopal. Then there are Mrs. Motlibai Jehanghir Wadia, and Mrs. J. Cowasjee Jehangir, the wife of the son and heir of the late Sir Cowasjee Jehangir Readymoney, and herself a

* By Englishmen I always particularly mean Irishmen and Scotchmen, who, above all others of their compatriots, possess the gifts of soul which recommend us to Natives.

representative of the Wadia family; and, yet another Parichay, although the portrait is of a womanhood at the time of her lamented death last November, the late Mrs. A. J. Wadia, who, after being educated in England and returning to Bombay, to visit her father, came in the company with her brother, Mr. M. M. Bhownagore, C.I.E., one of the Indian Commissioners for the Colonial and Indian Exhibition held in that year. She was then only fifteen years of age, but her youthful beauty, her amability, and perfect command of manner, and her numerous and scholarly accomplishments, won all hearts at first sight, and brought her a throng of admirers and welcomes from every part of the United Kingdom, where she was probably far more widely known than in India, and where her premature death has been universally deplored by her countrymen, an appreciative people in Bombay.

Among the Englishmen in the collection are two honoured Viceroy, and two Governor, and several high civilians, and other officials of variously lower degree, but whose place in it has been due, not to the more or less exalted positions occupied by them, but simply to the truthfulness, the unselfishness and cheerful helpfulness, and the general loving and independent disposition, tempered with wisdom, evinced by them in their official and personal intercourse with their Native colleagues, and the people of India collectively. It is, in every sense appropriate that Indian and English gentlemen who have been associated in the same task of administration should be brought together in a volume devoted to the portraiture of those who, through their having acquired by their rare moral qualities the personal regard of the people of India, have really done far more than the exercise of mere material power could effect to consolidate the strength, and promote the prosperity, of the Indian Empire. There are, of course, difficulties in the way of frank intercourse between our Native fellow subjects in India and ourselves,* but they should not prove insuperable on either side, if mutual allowance is made for the necessary friction that must exist between the

* The animosity of the Hindus is a sore point with most Englishmen, and Europeans generally. I will not allow myself to enlarge on this topic, nor is it necessary, as the following narrative will suffice to indicate my own conclusions on the subject, impressed on me, as they have been by many similar experiences of my life in Bombay. The late Honorable Jagannathjee Sankarnett was a bigoted Hindu, of the most uncompromising temper; but owing to some service I was able to render him in 1857, I enjoyed his entire confidence, and there is no man in whom I have ever taken a deeper personal interest, or for whom I could possibly have a more affectionate and steadfast regard. We were so intimate, that he would freely admit me to his presence while engaged in private worship with his domestic Brahman; only I sat down on such occasions just beyond the threshold of the door leading from his bedroom—in his Udegum house—into the room in which he worshipped the ancestors of his family and the greater deities of the official Brahmanic Pantheon; and seated there opposite me, stripped in his skin, with the images of his gods before him, and the attendant Brahman, and all the paraphernalia of idolatrous worship, he would explain every detail of it to me as it proceeded. Now, the great longing of his heart was that, before his should see death he might be blessed with the birth of a son to his only son Vemayeshwar, familiarly called Rowjee. Years had followed years, but only girls had been born to Rowjee, and the birth of a man child began to appear hopeless. Jagannathjee Sankarnett himself had visited everywhere in Western India praying for a grandson, and had even extended his pilgrimages to Benares, and I believe to Mathura and Hardwar, for the purpose; and he never saw me without introducing the subject into our conversation. Such was the state of matters when, being on a visit to the hill station of Matheran, and anxious to ascertain the truth of the orphic sites that were said to be enacted by the ancient jungle tribes—chiefly cow-herds and catch (extract of Aconite Catechu) collectors—of the locality, before the unsouthward to "Panch (i.e., Panch-Naths, "Pastor-Lord") Dee," in the dark evergreen grove of iron-wood trees, at "Danger Point," on the west side of the hill, just above, and to the left of "The Waterfall," I concealed myself behind a rent in the stone wall enclosing the grove. A number of poor, slight creatures had gathered there, and were about to kill a scowled-looking cock, when suddenly who should come trotting into the gloom of the grove, from the opposite side to where I was, but the Honorable Jagannathjee Sankarnett, followed by a mounted orderly, for he was a member of the Legislative Council of Bombay, and two running poons. I thought at first that he was there from curiosity, and was about to go forward and greet him; but immediately the poons placed themselves at the head of his horse, and he dismounted, and stepped up before the degraded abject. He was a man, as I have said, of splendid presence, of the Sytho-Arya type, and there he stood, in the light of a slanting ray of the declining sun, that stole in between the dark trunks of the iron-wood trees, long rufous, and high turbaned, and glided round the knee, a living presentment, for the moment, of the "majestic son of Akbar"; but in another instant he was wringing his hands in an agony of prayer, with his burning tears streaming down his cheeks; his face, not now deeply-red, but his was, beseeching eyes looking straight up toward the heavens. Feeling that I was a spectator of what I scarcely might not to witness, I stealthily withdrew from the spot, striving to keep my face toward the house. I had not gone so far as the quarter of an hour, when, just before reaching the Garaden Hotel, I became aware of gliding figures approaching me from behind, and I quickly turned my eyes being instantly surrounded by me, and when I could not longer see the Honorable Jagannathjee Sankarnett and his party, I was alone, his face

INTRODUCTION.

ancient religion, and still more ancient cooperative civilisation of the Hindus, and the modern religion and modern competitive civilisation of Europe, in their struggle for predominance on the sacro-sanct soil of India. The perception of their being engaged in a common duty should do much toward creating goodwill between Natives and the English in India. Their interests are in the last result identical; and the sense of mutual responsibility in safeguarding and developing them, should go far toward establishing perfect concord, and unaffected cordiality between the governing classes and the governed throughout that vast Peninsula of many-languaged and countless millioned populations. The gradual establishment of amicable personal relations, on terms of equality, between Englishmen and the natives of India, of which there is already good evidence, must in turn lead to a yet firmer administration of the Imperial Government, involving the increased efficiency of the public services, and the conferring of greater material benefits, and larger political privileges on the people themselves. In its own way such a work as the present is

lighted up in the golden gleaming with the most proudly radiant look of gladness. "Oh, Settyer," I said, responsively to his mood, "you have received good hope of a grand one." "Indeed, yes," he replied. "It is just that I wanted to tell you, Indwood." "But," I interpolated, "what solid ground have you for your assurance?" His answer was,—*"Solid ground of assurance? Why God himself has told me!"* I was astounded by the reply, and could say nothing for awhile—remembering what I had secretly seen—for my emotion, and left him to talk on, like a happy child, until, by devious path, but, as much as possible, still pressing eastward, we at last arrived at "Alexander [now called Alexandra] Point."^[a] This Point is little beyond a mile due east from "Danger Point," and commands the whole of the picturesque vale of the Chook river, trending away south-westward between the main mass of Matheran and its north-eastern spur, called, from its flinty surface, Charbut. The twilight had now passed, in the valley below us, into a purple tint, rising higher and higher to the great grove ["*Ram Bagh*"] of wide-spreading mangoes and towering "*jamboos*," indolent foliage of the woodlands of Western India, and other fine forest trees, hanging upon the east side of the hill, half way down the thread-like track of the old zigzag *ghat* road to Chook. The warm purple mist welled up to this level, but above it the umbrageous top of Matheran was flushed over with the clear reflection from the resplendent orange light yet lingering in the west, turning all its enchanted leafage to a rich mystic green, of gem-like illumination. In the advancing night, thus momentarily irradiated with the still extolled brightness of departing day, the whole mountain and valley seemed filled as with the visible glory of overshadowing deity; and Sunkersett at once became silent before the profoundly solemnising, wondrous scene. Silently he watched the primitive hill-men returning by the precipitous Chook *ghat* road to their scattered huts in the rapidly darkening depths of the valley below, each one, as he advanced to the head of the dangerous descent, bending lowly down and reverently towards the sun's far western flame:

"Through Ages hymned by Hindu devotees."

The tumult of his soul was hushed; and at the last, from its depth, as we turned to retrace our steps homeward, he thoughtfully, but in his frequent singular manner, observed: "Yes, just as our five fingers go back to one and the same arm, so all religions go back to one and the same God." Thus, closed what was to prove an ever memorable day with him; for, remarkable to relate, within the completion of nine months from that date, a grandson, the deferred hope of all the years of his pulse, was born to Jugonathjee Hunkersett. And then, the great hope of his life having been fulfilled straightway a strange change came over him. He was a man of strenuous energy, and the most masterful natural capacity, and undiguised ambition and pride. He was not only the leader of the Hindus of Bombay, but after the death of the first Sir Jamsajee Jejeebhoy, of the whole Native community. But now he laid aside all worldliness, and unobtrusively and determinedly submitted himself to the great desire for death that seemed to have taken complete possession of him; saying, on my once venturing to remonstrate with him for thus yielding himself up to die, and in so saying using almost the very words of the Greek writer: "It is not difficult, Heriwood, but easy; for the road is not crooked but straight, and not up and then down, but all downward; and an unfeeling man may walk it blindfold." No! he had seen the salvation of Orel, as sought by him; and now all he wanted was to depart in peace. Soon afterwards he died; and then a very great burning was made for him. I thought it would have given me a cruel shock. But it was attended with none of the horrors, the awful reverberatory furnace, and the repulsive, smoking, factory-like chimney, and all the soulless mechanism of cremation in Europe. Except that milk was used instead of wine, the ritual was essentially that described by Homer in the burial of Patroclus; and so far from being pained, when it was all over, and I looked up into the clear and brilliant blue heavens above, I was soothed by the reflection that no taint of earthly corruption would ever be associated with the memory of my friend, for all that had been mortal of him was now part of the sunshine around and about me; a consideration naturally suggesting the inspiring hope that if human self-consciousness was indeed immortal, the freed spirit of Jugonathjee Hunkersett was already with "the Father of Lights," "the Ancient of Days." It is impossible not to be deeply interested in such men, and when you know them, for what they really are, not to have the sincerest friendship and admiration for them. As for their idolatry, my whole mind was changed toward it after that answer given by Jugonathjee Hunkersett near the Clarendon Hotel: "Solid ground for my assurance? Why, God himself has told me!" and this out of the mouth of a man I had just seen apparently praying to a hideous heap of spall-riddled, sticking stones! Hereafterward I knew that there were not many gods of human worship, but one God only, who was polyonymous ("the four thousand names") being named according to the variety of the outward condition of things, which are always changing and everywhere different.

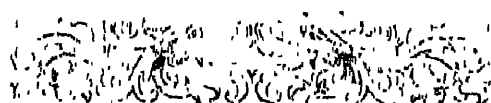
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calculated to contribute to this most devoutly to be desired consummation; and it is chiefly in the hope that it will do good by promoting mutual forbearance, respect, and trustfulness between the widely different races, and intricately mixed classes and communities of the Indian Empire, that I have consented to link my name with an undertaking upon which my friend, Mr. Sorabji Jehangir, has expended no inconsiderable amount of time and attention, and has so far carried through with conspicuous tact, discretion, and impartiality. I sincerely commend his volume to the notice of English readers: and I trust it will also receive the patronage of Government, and that not alone on its intrinsic merits, although these, as is obvious, are substantial, but as an act of official sympathy with the objects of the author, which would be warmly reciprocated throughout India. Such official amenities have fallen into almost complete disusage since the Empire founded by the Great Company was, in 1858, sequestered to the Crown; but the little expenditure they necessitate would be well and wisely incurred; for of no people in the world is it truer, nor indeed so true, as of the simple, patient, and confiding people of India, "the bluncheon (easterly) Ethiopians" of Homer, that—in the words I have had before my eyes from the beginning:—"grace begets grace" [*ἡ χάρις τέκεν χάριν.*]

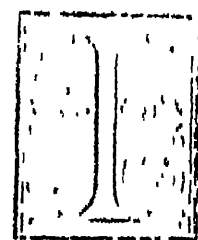
GEORGE BIRDWOOD.

St. Stephen's Club,

23rd September, 1889.



THE AUTHOR'S PREFACE.



I have long been my desire to publish a series of Biographical Notices, with Portraits, of the reigning Princes, Chiefs, and Nobles of India, and of distinguished public men who are, or have recently been, connected with that country. Having been assured by many gentlemen in high position that such a work would be of general interest, and welcomed as a standard book of reference on the subject of which it treats, both in India and in England, I have ventured to issue this work, which relates almost exclusively to Western India and to Hyderabad in the Deccan. Should it meet with a favorable reception, I propose to follow it by others in due course, though this, as far as it goes, is quite independent of any that may be brought out hereafter. The present volume consists of memoirs of some illustrious representatives of the reigning houses; some eminent members of the ruling race—Viceroys, Governors, and principal officers of the Government engaged in the judicial and executive administration of the country, who have distinguished themselves by their abilities and meritorious services, as well as by their sympathy with and love for the people; native administrators and other officials who, though working in comparatively narrower spheres and in more subdued light, contribute nevertheless in no small degree by their efficiency and integrity to the final result; and lastly, some prominent citizens who, by their large-hearted philanthropy or public spirit, have established claims to recognition as local benefactors. This Volume does not exhaust the list of memoirs for Western India, but as many as could here be included will be found essentially representative of a remarkable epoch of the Victorian Era of Indian history. In the compilation of these sketches I have, wherever possible, made use of published sources of information; the official testimony of the governing authorities to the administrative excellence or civic virtues of the several personages being especially quoted as valuable in support of the estimate of their character as drawn in these pages.

It is necessary to say a word with regard to the spelling of Indian proper names. Their unsettled and altogether capricious orthography, both as to persons and places, but especially the former, has rendered the adoption of a uniform system all but hopeless. I have, however, endeavoured to adhere to the usual Anglicised method, except where individuals are, to my knowledge, in the habit of spelling their names in any particular form; in which case their own method has been adopted. Native gentlemen are, in all cases, mentioned by their first names, according to Eastern custom.

I take this opportunity of expressing my abiding gratitude to the Princes and Chiefs in

general, and particularly to His Highness the Nizam and to His Highness the Gaekwar, for the support they, as well-known patrons of all undertakings of a national character, have extended to this work, without which it would have been impossible to bring it out in its present form and style. To the Maharaja Gaekwar, my own Prince, I am further deeply indebted for the indulgence His Highness has, in sympathetic consideration of the laborious nature of the work and the difficulties experienced by me in the execution of it, graciously shown in permitting me to be so long away from my duties at Baroda.

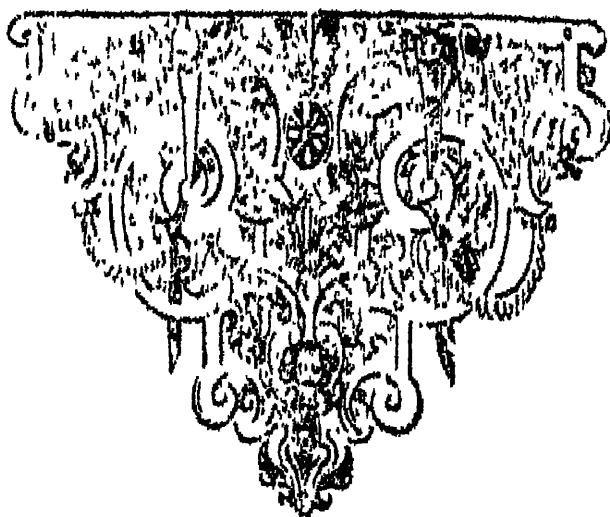
I desire also to record my high sense of obligation to the chief Political Officers and Ministers attached to the several States, and to several English gentlemen who have cordially encouraged and assisted the undertaking, and whose approval, advice, and aid have, from their eminent positions and judgment, been of the highest value in enabling me to bring this work to its present stage. That encouragement and assistance will, I feel no doubt, go far towards smoothing my path in regard to future volumes. My thanks are likewise due to all my subscribers, and others who have in any way shown their goodwill to the present work.

Messrs. Vincent Brooks, Day & Son are also entitled to my acknowledgments for the trouble and artistic skill they have bestowed on the illustrations, which have been prepared by the permanent Woodbury process, from photographic portraits of the subjects of the several memoirs.

A complete List of Subscribers will be issued hereafter.

S. J.

London, 25th October, 1889.





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H.H. The Nizam of the Deccan



II.II. Mir Mahabub Ali Khan Bahadur, Asaf Jah, G.C.S.I. Nizam of the Deccan.



WORTHY REPRESENTATIVE of the house of Asaf Jah, the most distinguished of the Viceroys of the Great Mogul, and the founder of an extensive and independent sovereignty, His Highness Mir Mahabub Ali Khan, Nizam-ul-Mulk, Nizam-ud-Dowla, Asaf Jah enjoy, the proud pre-eminence of being the Premier Prince of India. Of all the potentates who, on the declension of the Mogul Empire, entered into political alliance with the British Government, the first Nizam-ul-Mulk was admittedly the oldest and one of the most consistent and powerful friend possessed by the English; and this attachment, continued as it was for the most part by successive rulers of the Deccan, has only been eclipsed by their present successor, who has come to be regarded as at once a most valued and honoured ally of the paramount power.

The Nizam's family is of Tartar origin and consequently of the Soonnee sect; and he derives his descent from the first Khalif, Abou Bukker. Mir Mahabub Ali Khan is the only son of His Highness Afzulud Dowla, the late Nizam, and was born in the year 1806. His father having died in 1809, he was at once installed on the *musnad* by the Resident, when he was barely three years old. A Regency, consisting of the late Sir Salar Jung and the Amur Shumsul Umra, was established to conduct the administration during the minority of the Prince, the duty, on the death of his co-regent, devolving solely on Sir Salar Jung. Seven years later the boy Prince was invited to take part in a memorable State ceremonial. In December, 1876, His Highness left for Delhi to be present at the proclamation, on the 1st of January, 1877, of Queen Victoria as Queen-Empress of India, Sir Salar Jung and a large suite of nobles being in attendance. In January 1883 he, accompanied by the Minister and other nobles, set out on a tour through a portion of his dominions. Whilst en route the Minister was at considerable pains to give the young Prince as much information as possible regarding the revenue and general administration of the State. At each station that was visited the local officials were invited to explain to His Highness the working of the departments under their control. Soon after his return to Hyderabad, the sudden death of Sir Salar Jung necessitated the introduction of some new arrangements for the conduct of the administration. A few days after that occurrence, the Hon. Sir Stuart Bayley, then a member of the Supreme Council of India, and a former Resident, was deputed by the Governor-General to construct a new scheme in consultation with the Resident of Hyderabad. After careful deliberation, it was decided to appoint Raja Naraindur Pershad and Nawab Mir Laik Ali, now Nawab Sir Salar Jung, joint administrators. A Council of Regency, with His Highness the Nizam as President, was also created, the members being Nawab Bashir-ud-Dowla, now Sir Asman Jah, Nawab Shumsul Umra, and Raja Naraindur Pershad, with Nawab Mir Laik Ali, as Secretary. On attaining his majority at the age of eighteen, the Nizam was invested by the Viceroy, the Marquess of Ripon, on the 5th of February, 1884, with full sovereign rights. The ceremonies were performed by Lord Ripon in the presence of a large and distinguished assembly. As it was the first occasion on which a Viceroy of India had visited Hyderabad, His Highness being also the first ruler of the Deccan placed upon the throne by the representative of Her Majesty the Queen-Empress, great preparations were made for the fitting reception of His Excellency, and for giving all possible *elan* to the ceremonial. This royal and imperial ceremony presented one of the grandest and most imposing spectacles that have been witnessed in India within recent times. On this occasion the titles of the Nizam were proclaimed as follows:— "His Highness Asaf Jah, Muzaffer-ul-Munalik, Nizam-ul-Mulk, Nizam-ud-Dowla, Nawab Mir Mahabub Ali Khan Bahadur, Fateh Jung." The Prince was presented with a *Khilat* (State present), consisting of a jewelled sword and belt, a clock, a telescope, seven horses, a silver centre-piece and two candelabra, the *bynd*, fastening the sword of State to His Highness' waist. In the evening a grand banquet was given *surveys act* to a company of upwards of three hundred guests, at the conclusion of which the Viceroy and he *account* proposed the other's health amid much enthusiasm.

Shortly after his investiture, His Highness issued a special *Government Gazette* announcing to his subjects his accession to the throne and setting forth in detail the administrative policy which he intended to pursue. In this proclamation the following passage occurs:—"Nothing will afford me greater pleasure than to see my people living in peace and prosperity, engaged in the development of their sources of wealth, in the acquisition of knowledge and the cultivation of arts and sciences, so that by their efforts the country may rise to a high state of enlightenment and the State derive benefit and support from their knowledge and intelligence. It is my earnest hope that the Minister and all the Officers of State, relying on my protection and support, will always be zealous in the promotion of good and the suppression of evil and will protect the rights of the people without fear or favour." On the 5th of February, 1885, Her Majesty the Queen-Empress conferred upon His Highness the dignity of Grand Commander of the Star of India, with the insignia of which he was invested by the Resident, with all due formality, by command of His Excellency the Viceroy and Governor-General.

The founder of the dynasty of the Nizams was Mir Kamroodin, subsequently known as Nizam-ul-Mulk, Asaf Jah, who was a grandson of Abid Kuli Khan, Kazi of Bokhara, who came to India about the year 1660, during the reign of Shah Jehan. He held a command in the army of Aurangzeb; and was killed by a cannon shot at the siege of Golconda in 1686, falling before that very fortress of which his grandson was destined to become the sovereign. His son Shahabudin distinguished himself by defeating the Maratha Chief Sambhaji. Mir Kamroodin, the son of Shahabudin, when very young, received from Aurangzeb the command of 5,000 horse and the title of Chin Kilich Khan. In 1713 the Emperor Farukhsiyar conferred upon him the Viceroyalty of the Imperial Dominions in the Deccan, with the title of Nizam-ul-Mulk Bahadur, Fatch Jung. The Emperor Mahomed Shah appointed him his Prime Minister. Nizam-ul-Mulk's tenure of the premiership, however, was of short duration. His attempt to effect a radical reform in the administration and to check the abuses which had crept into every department of the State, exposed him to the displeasure of the Emperor and his favorites; and the latter resorted to every species of intrigue to thwart his measures, till he resigned his post to resume his Viceroyalty in the Deccan. On his return, however, he found his authority usurped by Mobariz Khan, whom he had left at the head of affairs and who resisted his assumption of the government of Hyderabad. A battle was accordingly fought between the rivals on the plains of Shakar-Khera, near Berar, when the usurper was slain and his army routed. Nizam-ul-Mulk was now supreme in the Deccan; and the Emperor thereupon sent him an elephant, jewels, and the title of Asaf Jah, with directions "to settle the country, repress the turbulent, punish the rebels, and cherish the people." This happened in 1724, from which period the Nizam became practically independent of the Court of Delhi, though he owed a nominal submission to the Emperor as his delegate, and fixed the seat of his government at Hyderabad, the ancient capital of the Kootub Shahi kings. This potentate died in 1748 at which time he was firmly established as an independent sovereign having Hyderabad for his capital, and a kingdom, according to Hunter, roughly co-extensive with the present State. The right of succession was fiercely contested among his descendants the most favoured being Nasir Jang and Muzaffar Jang. The former, a second son of Asaf Jah, seized the treasure and obtained the support of the army; for the double reason that he was in Hyderabad when his father died and, furthermore, his elder brother was supposed to have renounced all claims to the throne. Muzaffar Jang was the grandson of Nizam-ul-Mulk by a favorite daughter and, on his part, it was alleged that the succession had been conveyed to him by special decree of Asaf Jah. The British espoused the cause of Nasir, whilst Muzaffar was supported by the French; but upon the retirement of the French troops owing to internal dissensions Muzaffar Jang became the prisoner of Nasir Jang. Shortly after this event, however, Nasir met his death at the hands of his own followers and Muzaffar was proclaimed in due form subject, however, to the control of the French commander. His hold upon the people was so slight that soon after his succession he was killed in an affray arising out of a dispute relating to the amount of reward to be paid to certain chieftains who had supported his claims to the throne. The task of selecting a new ruler now devolved upon the French, who, passing over a son of Muzaffar Jang, selected Salabat Jang, a brother of Nasir, whose claims were, however, disputed by Gazi-ud-din the eldest son of Asaf Jah. At a period when hostilities between the brothers appeared imminent Gazi-ud-din died and Salabat Jang remained in undisputed possession; but the French withdrew their support from this ruler who, thereupon, entered into an alliance with the British, promising to dismiss the French from his service and to have no further dealings with them. A younger brother of Salabat whom he had entrusted with power, by name Nizam Ali, seized, in 1761, an opportunity to dethrone the reigning Prince and to usurp his possessions and two years later added to his treachery by causing Salabat to be put to death. In 1765 he ravaged the Karnatic, exercising the greatest cruelty, but on the approach of a British force he retired. The British, however, for territorial reasons, continued to accord him support and in 1766 a treaty was concluded by which, in consideration of the cession of the Circars the British Government agreed to provide the Nizam with a subsidiary force and to pay nine lakhs of rupees annually when the services of their troops

were not required. On his part the Nizam agreed to assist the British with his forces. The intimate connection of the British Government with Hyderabad may be said to have commenced from 1779, when the first Resident, Mr. Holland, was appointed to the Court of that State, but the influence of Britain did not become supreme until after the expulsion of the French some twenty years later. A new treaty was concluded in 1798, by which the Nizam agreed to disband the French corps; to allow the British subsidiary force to be increased; and to refer his disputes with other powers to the arbitration of the English Government. By the treaty of 1853 the Nizam ceded in trust to the British certain districts, yielding a gross annual revenue of 50 lakhs of rupees, for defraying the expenses of the Hyderabad contingent, a military force kept up by the British Government for the Nizam's use. Sir William Hunter gives the following account of the origin of the Hyderabad contingent:—"By the treaty of 1800 the Nizam bound himself to furnish military aid to the British, to co-operate with their army in time of war. But his troops proved very inefficient in the first Maratha war and after the conclusion of the campaign various schemes were, from time to time, proposed for their reform, with little success. Eventually battalions were raised which were clothed, armed, and equipped like the Company's troops; and for the regular payment of this contingent the British Government made advances, on the understanding that in the event of further advances becoming necessary, a territorial security for the payment of the debt would be demanded. The debt, however, was not paid off and continued to increase. A new treaty was concluded in 1853, by which the British Government agreed to maintain an auxiliary force of not less than 5000 infantry, 2000 cavalry; and to provide for its payment and the interest on the debt, the Nizam ceded in trust districts yielding a revenue of fifty lakhs of rupees."

The following few particulars bearing on the early relations of the Nizam with the British Government will be read with interest. Up to the commencement of the present century it had been customary for an Envoy of the Nizams to reside at Calcutta, but during the Residency of Colonel Achilles Kirkpatrick this post was abolished and the Colonel was the first Resident entrusted with the dual functions of representing both his own Government and that of the Nizam. From 1788 we find the Nizams bestowing titles upon successive British Residents accredited to their Court. Thus Sir John Kennaway had the title of Dilawur Jung conferred upon him. Colonel Achilles Kirkpatrick, Sir Henry Russell, and Sir Charles Metcalfe, were respectively designated Hashmat Jung, Sahib Jung, and Menta-zinrud-Dowla. This practice has ceased, but the Nizams still continue to bestow titles upon their own subjects—a privilege which no other State in India, we believe, enjoys. Up to 1829 the Nizam spoke of himself in all official correspondence as *Ma Ba Dowlat*—"Our Royal self," while the Governor-General spoke of himself as *Musmand*—the "well wisher." On the accession of His Highness Nasir-ud-Dowla this mode of address was discontinued; and the Governor-General commenced to correspond with the Nizam on terms of equality. Lastly, an important change was introduced at the instance of the British authorities in the style of the reception of the Resident at the Nizam's Darbars. Hitherto it had been customary for the Resident and his staff to enter the presence of the Nizam shoeless and to seat themselves on the carpeted floor in the orthodox Oriental fashion. The accession of the present Nizam was deemed a favorable opportunity for abolishing this custom. Although Sir Salar Jung feared that the proposed innovation would be distasteful to the nobles and might create disturbance, he acted in a spirit of wise conciliation and with such tact that the Resident and his staff were allowed to enter the palace with booted feet and to sit on chairs without any opposition being offered.

Until about forty years ago, there were no less than fifteen or twenty different descriptions of coin current in the State. Every petty Chief and Zamindar in the dominions could, if he chose to purchase the privilege, coin money in his own name, with the natural result, that such a complicated currency system led to much confusion and oppression; and the practice was accordingly done away with. Up to 1858, the coins struck at the Hyderabad Mint bore an inscription relating to the King of Delhi, to the Princes of which house the Nizams had, till that period, always professed allegiance. In consequence of the events of the Mutiny, however, the King's name was expunged and the superscription was altered to "Sicca Nizam-ul-Mulk Bahadur, Asaf Jah." It may here be mentioned that quite recently a committee was appointed to advise upon the measures which ought to be taken to improve both the silver and copper coinage. The Nizam's private treasures are considerable; his stock of jewels is supposed to be one of the richest in the world. Many of the finest gems in all India have been gradually collected at Hyderabad and, having come into the Nizam's possession, are considered State property. One uncut diamond alone, of 375 carats, has been valued at thirty lakhs of rupees. The C. J. List comes to something like Rs. 6,000,000. This amount includes pensions paid to various members of His Highness' family, including the Zenanas of the late and former Nizams. The annual salary drawn by the Minister is Rs. 163,636, whilst the Peshkar's, or Assistant Minister's salary, is Rs. 109,090. These sum considerably less than the emoluments attached to these offices in former days. Mir Alam, who was Minister in the early years of the present century, received about 2 lakhs of rupees per annum. The

and other fees, under Raja Chandulal, the grandfather of the present holder, amounted to between four and five lakhs per annum.

Hyderabad is the largest and the most important of all the Native States of India. It is three times the size of either Mysore or Gwalior, two of the next most extensive States in India, and almost as large as Nepal and Cashmere together. Its total area, including Berar, is 98,000 square miles, with, according to the census taken in 1881, a population of 12,518,267 souls. Its total revenue, including that collected by the British Government from Berar, may be stated in round numbers at 40,000,000 crores of rupees (£4,000,000). The military force maintained by the State, exclusive of Berar, consists of 6,528 regular troops and 24,173 irregulars of all arms, the expenditure averaging about 75 lakhs annually. It would be interesting to know the value of the trade of this large State with the other provinces of India, but for want of anything like a regular registration it is not possible to ascertain it with any degree of certainty. Estimating it, however, from the known yield of the *ad valorem* levied at customs houses, it would, according to Sir W. Hunter, amount to £10,000,000. "The royal colour of Hyderabad," says Sir Edwin Arnold, in his "India Re-visited," "is yellow, and the royal flag is a banner of the same hue, with a circular disc in its middle. People have taken this for an image of the moon, or a shield, but it really represents a chappatty, or cake of bread. When the first Nizam was setting forth on a dangerous expedition, one of his holy men gave him the loaf which he was eating 'for luck,' and the King carried it with the army throughout a very successful campaign. Ever since that date the Nizams have borne the *Kulcha*, the figure of the saint's loaf, upon their standards." His Highness receives a salute of twenty-one guns.

Government affairs are conducted by a Council of State, composed of eight of the Chief Nobles, with His Highness as President. The higher functions of the State are carried on by some very able, experienced and trustworthy officers, amongst whom Nawab Mohsin-ul-Mulk, Bahadur, popularly known as Moulvi Mahdi Ali; Nawab Afsar Jung; Nawab Fatch Nawaz Jung; Syed Hoossein Belgrami; Mr. Darahji Dossabhai; and last, not least, Mr. Furdooji Jemsetji, a gentleman of considerable literary attainments who enjoys a high degree of popularity and esteem in the State, deserve special mention. His Excellency Nawab Sir Asman Jah, the newly-appointed Prime Minister, is already winning golden opinions from the Resident and others as a very capable administrator.

During the reign of the present Nizam some earnest efforts have been made to develop the resources of the country, in connection with which may be mentioned the establishing of Cotton Spinning Mills at Goolberga and Hyderabad, also cloth and silk factories and a shawl manufactory at Golconda and the opening of a Railway from the borders of the State to the Capital, 112 miles distant, which line is now being carried for some 200 miles further inland, and connected with the Coal Fields of Singareen. The railway is built on the broad-gauge system and will ultimately form a portion of the main track from Calcutta to Madras, diminishing the journey between these places to the extent of seven or eight hundred miles. The extension beyond Hyderabad was formally inaugurated on the 3rd of April, 1886, by the Nizam, in the presence of an influential assemblage, at which His Highness delivered the following address:—"Ladies and Gentlemen, -It gives me much pleasure to declare the New State Line open as far as Warangal. You have no doubt heard how cheaply the line has been laid. For the excellence of the work and the rapid and economical way in which it has been done, we are indebted to Mr. Furnival and the excellent engineers under him, amongst whom are prominent some gentlemen from our own service. It only remains for me now to hope that the financial success of the line will equal the engineering success that we have just witnessed. I hope Mr. Furnival and his engineers will accept my thanks for the excellent manner in which they have done their work, and you, Ladies and Gentlemen, for having travelled with me so far to assist me in opening the line." In addition to these important undertakings, measures have recently been introduced to promote irrigation works on a larger scale than has hitherto been found practicable. There are large tracts in His Highness's dominions, notably the rich and fertile country of Telingana, which are capable of being greatly developed by a liberal policy of irrigation; and after mature consideration, the Government decided to form an Irrigation Board to which, for the year 1888, a sum of ten lakhs was allotted for the development of the projects agreed upon. The matter of education receives large attention at the hands of His Highness and the Minister. Numerous elementary schools have been established and extra teachers appointed, the total annual cost being upwards of Rs. 11,000, whilst facilities are given to the sons of noblemen to qualify themselves for high appointments in the Government service by sending them to England to complete their education at the expense of the State. Nor has the important subject of medical education of women been overlooked. The Nizam's Government have not only been liberal in their grants to the retired Civil Medical Department in the State, but have opened Dispensaries wherever there is pressing need for them. It is intended that each *taluk* shall eventually have one at a central point. Every possible encouragement is given to female doctors, one young native lady being sent to England at a cost of £1,000 to complete her

studies; an English nurse has been engaged to teach native women in the Afzalgunge Hospital, and a lady doctor has been appointed Professor of Obstetrics in the Medical School. Further, a number of female orphans who are supported by the State, are to be trained by an English lady-nurse in the new hospital and home founded for them at Warangal. The efforts which were made under the previous administration to settle the outstanding claims of village officers, roosumdars and others, have been energetically continued; and substantial progress has been made with the work, the claims, in some instances, having been settled almost in full. A reduction of military expenditure has also occupied the serious attention of the Government.

The friendship and fidelity of the Nizams to the British Government is a matter of history. About the year 1747 Madras had fallen into the hands of the French, whose successes threatened the total extinction of British interests on the coast. Their ally, Unwur-ood-deen Khan, turned a deaf ear to their entreaties for assistance. In this emergency the authorities entreated Asaf Jah, in the name of their sovereign, to call the Nawab to account for his past transactions, and to interpose to regain what had been unjustly taken from them. Asaf Jah at once issued peremptory orders to Unwur-ood-deen Khan to chastise the French, to recover His British Majesty's seaport town and restore their rights to the English. To enforce these orders a body of horse, under the personal command of one of his sons, was despatched by Unwur-ood-deen to assist in retaking Madras. In 1790 the ruling chief, Nizam Ali, subsidized a body of English troops and joined Lord Cornwallis in the war against Tippoo. He was subsequently engaged in the Marquess Wellesley's war against the same prince in 1799. Nizam Ali also took part with the English in their war with the Marathas in 1803; and in the war conducted by the Marquess of Hastings against the Pindarees, the Peshwa, and other members of the Maratha confederacy, he stood forth almost a solitary instance of fidelity to his engagements and adhered to their cause zealously throughout the conflict.

Coming to our own time, the services rendered by His Highness Afzulud Dowla, father of the present ruler, during the critical period of the Mutiny, when the subversion of the British supremacy in India was threatened, cannot be overrated. Nor were these good offices rendered as a matter of course, as might be supposed, but under the severest trials. The Nizam and his Minister were placed in a most perilous position. News of the fall of Delhi had already reached Hyderabad; Tantia Topee, one of the chief ringleaders, had his emissaries about the city urging the people to join them against the Feringhees. Messages were sent to the Minister and to the Nizam threatening their lives if they did not join the rebel movement. Matters were rapidly hastening to a crisis when the Governor of Bombay telegraphed to the Resident—"If the Nizam goes, all is lost;" and it is generally admitted that if the great State of Hyderabad had countenanced or even dallied with the rebels, the consequences would have proved most disastrous to British rule. The whole of Southern India, and possibly the Bombay Presidency, would have been in a blaze, and would probably have become the scene of atrocities similar to those perpetrated in Cawnpore, Meerut and other places. It was in this perilous crisis that the Nizam and his far-seeing Minister remained loyal to the traditional fealty to the suzerain and their services were subsequently handsomely acknowledged. Lord Canning, after the suppression of the revolt, addressed a letter to His Highness expressing the warmest acknowledgments of the Supreme Government for the zeal and constancy with which he had adhered to the long-established friendship between the two Governments. In 1860 the Governor-General requested the Nizam's acceptance of valuable presents of English manufacture, also jewellery, and a *Khilat*, or dress of honour, as an earnest of the desire of the British authorities for a lasting concord between the two Governments. In addition to these gifts the British Government made over to His Highness, in full sovereignty, certain valuable districts; and cancelled a debt of fifty lakhs of rupees due to them from the Nizam. In 1861 Her Majesty the Queen conferred upon His Highness the dignity of Grand Commander of the Star of India in further recognition of his services.

His illustrious successor, the subject of the present memoir, has shown that he is actuated by even stronger sentiments of friendship and loyalty. In 1885 His Highness offered to the British Government the services of his troops for employment in Egypt, in the same year making a similar offer on the threatened invasion of Afghanistan by Russia; and he recently permitted two regiments of the Contingent Cavalry to join in the Burmese campaign. But the most notable instance of his allegiance now remains to be recorded. On the 27th of September, 1887, the Nizam fairly took all India and England by surprise, by intimating to the Viceroy his willingness to present sixty lakhs of rupees to the British Government towards the defence of the North-West frontier of India, against a possible Russian invasion, and also to take the field personally in the event of war breaking out between the two powers. So munificent an offer, exhibiting allegiance in the most practical form, could not, of course, fail to create a profound impression on the public mind, both in India and in Europe. This act has been highly lauded by the more influential portion of the Press of England and India, not only on account of its own merits, but also in view of the excellent effect it must necessarily have on the other Native rulers.

in inciting them to emulate the example thus set by the "greatest Prince of India." In the course of an appreciative leading article, the *Times* of September 27th, 1887, thus refers to the offer in question :

"This is an intimation, which no one can misinterpret, that the great native Courts, who are outside the red line of British administration, have been alive to the incessant encroachments of Russia in the direction of India, and now perceive that this advance constitutes a danger for them as well as for us. We believe that feeling is shared by every potentate, great or small, from Travancore to Cashmere, yet it has remained voiceless not for want of will, but rather of knowledge as to how and when to speak. With remarkable acumen the Nizam has not only seen that the time has come, but he has chosen the very best and the most original mode of giving vent to the pent-up feeling of a large section of the Indian population. In time of war and invasion, or, indeed, of any military operations beyond the frontier, the rulers of the native States would be compelled to play a certain part, and we should receive, as we have received before, the offer of their military contingents. But we are fortunately not in any imminent risk of war or invasion, although we have sanctioned an expenditure of some ten millions sterling on frontier defence; and it is this which makes the Nizam's princely gift all the more gratifying and significant. There is absolutely no precedent in Indian history for the Nizam taking this step in time of peace, nor, indeed, for any native Court admitting the least responsibility in regard to the financial embarrassments of the Central Government, even if caused by expenditure on objects from which that Court derives a direct benefit. The action of the Nizam, magnificent in itself, is enhanced by all the attendant circumstances. It is quite unexpected, the step having been taken by the Nizam entirely on his own initiative. * * * We can assure His Highness that his generous friendship will wake a responsive feeling in the breasts of the British people, not merely for the noble proportions of his contribution to frontier defence, but for the loyal feelings which inspired him to place on unmistakable record before the world the unanimity of opinion in India on the subjects of English rule and Russian aggression. The Nizam's act cannot fail to arouse our enthusiasm at the same time that it furnishes a unique compliment to our authority and power. The impression produced by the Nizam's letter will not be limited to India or this country, although its full effect will be felt most in the Peninsula of Hindostan, where the ruler of Hyderabad speaks as the great political chief among the fifty million Mahomedans of the Empire. The great service which he has rendered our Government and cause is that, at a moment when even the suspicion of compulsion could not exist, he has come forward with the frank declaration that in his opinion every ruler and native of India has a common interest in the security of the country against external attack. In doing this he has not only committed his own person and dynasty to a policy of implacable hostility to a foreign invader, but he has set all the feudatories of the Indian Empire a splendid example. If any other Indian Chief had taken this step, the deed would have been in a personal sense quite as gratifying, but it would not have possessed the same political significance. When an Indian Mahomedan talks of the secular power of Islam, his expressed thought may be for the Sultan as Caliph, but his real conviction is that for him personally the Nizam is quite as important a personage. The Nizam has spoken not only 'as the oldest ally of the English in India,' but as the foremost Mahomedan potentate in our quarter of Asia. He is an infinitely greater Prince, tested by his revenue, the number of his subjects and his own personal enlightenment and that of his Government, than the Ameer of Bokhara, who is termed the Head of Islam in Central Asia. * * * The silly stories, which those adventurers who wish to make a livelihood out of Russian credulity have been circulating about English oppression in India, and especially at the expense of Mahomedans, have now received the clearest possible refutation at the hands of the most representative Mahomedan Prince in the Peninsula. The Nizam's letter is also important as putting an end to all possible ambiguity as to the cordial relations and good understanding subsisting between the central Government and the chief feudatories of India. A great deal too much notice has been paid to alleged disaffection at native courts and capitals instigated by outside intriguers; and the armies and the social state of Native States, kept up in conformity with written treaty, may perhaps have been scanned with too closely critical an eye under the sudden perception of what might be a concealed danger. The Nizam's letter annihilates such petty and personal criticism. It is impossible after this to suspect Hyderabad of being less staunch to the cause of defending India than ourselves; and when the greatest and most powerful of Indian States is thus outspoken we may feel sure that the rest will not lag far behind. The Nizam has been good enough to take the most effectual steps to shatter the pleasing belief of Russian commanders and some Continental critics, that when the Czar's armies move towards the Indus the discontented princes and peoples, alienated by the greed and tyranny of England, will rise to welcome them as deliverers, so that the contest will be virtually over before the first shot is fired. * * * The present Nizam has bettered his predecessor's example. He has anticipated the crisis which may lie before that country, and he declares in the most emphatic and unequivocal manner that if the fatal hour comes he will be with us, and that "England can count upon his sword." This we never doubted, but what is as surprising as it is welcome is that he has

discovered the very best way to convince the world that his words are sincere, and not mere lip service. It would be futile to talk of making the Nizam some adequate return, for there is no repaying such generosity and cordiality as he has shown. But we cannot do less than admit that he acquires an additional claim on our confidence and consideration by conferring an inestimable service on the whole of the Empire, and one which no one but he, as the first of Indian Princes, and the greatest magnate in alliance with the Crown, could have rendered with the same effect. British politicians can learn from his action the moral that British authority in India is both popular and useful, and at the same time that the menace from Russia is regarded by the responsible representatives of the peninsula as a real and growing danger. In the union of those who will suffer from it is to be found absolute security both now and in the future, and the Nizam has shown that this union exists."

The Indian Government responded to the generous proposal of the Nizam in the same spirit in which it was made, as will be seen from the Viceroy's reply, which, together with the letter of His Highness conveying the offer, is appended:

"HYDERABAD, Aug. 26.

"MY FRIEND,

"No inhabitant can be indifferent to the persistent advance of another great military power towards India; to the necessity that exists for putting the frontier in a proper state of defence; and to the burden it imposes on those charged with its safety and the care of the Empire. All who have the welfare of India at heart are bound to consider what should be done and to show they are heartily in sympathy with those who are endeavouring to place the frontier in a proper state of defence, so as to ward off all danger from our hearths and homes. The Princes of India have not been blind to the movement of events. We realize the financial responsibility the present state of affairs imposes on the Indian Exchequer. It seems to me that the time has arrived for showing in some open manner that India is united on this question and for that reason I write now to spontaneously offer to the Imperial Government a contribution from the Hyderabad State of twenty lakhs annually for three years, for the exclusive purpose of Indian frontier defence. This is my offer in time of peace. At a later stage you can count upon my sword.

"Your sincere friend,

"MIR MAHABUB ALI KHAN."

"SIMLA, October 7.

"MY FRIEND,

"I have received from Colonel Marshall your letter of the 26th of August and send this reply by his hands. It is difficult for me to express in fitting terms my sense of the ready loyalty and good-will which have prompted Your Highness to come forward at this time with so generous an offer, emanating as it does from the head of one of the largest and most important States in India. It is, indeed, a striking proof of the friendly feelings entertained towards Her Majesty and the British Government by the Princes of the Empire; and I had the greatest satisfaction in acquainting the Queen-Empress with the contents of Your Highness's Kharita. There is no doubt that the advance of a great military power towards the borders of India has imposed on the Government the obligation of taking those precautions for the defence of our frontier which are adopted by all nations on becoming contiguous with each other, no matter how friendly their existing relations. This duty undoubtedly has considerably added, and will continue to add for some time, to the expenditure of the Government of India; and it is a convincing proof both of Your Highness's statesmanlike capacity as well as of your generosity that you should have been the first among the Princes of India to recognise the principle that the native States are as much interested as the rest of the Indian population in assisting the Government to take whatever measures may be necessary to preserve the borders of the Empire from any dangers which may arise from external complications. Again thanking Your Highness in the name of my Government, as well as in the name of Her Majesty and the Government of England, for the noble example which you have set,

"I remain, my friend, yours sincerely,

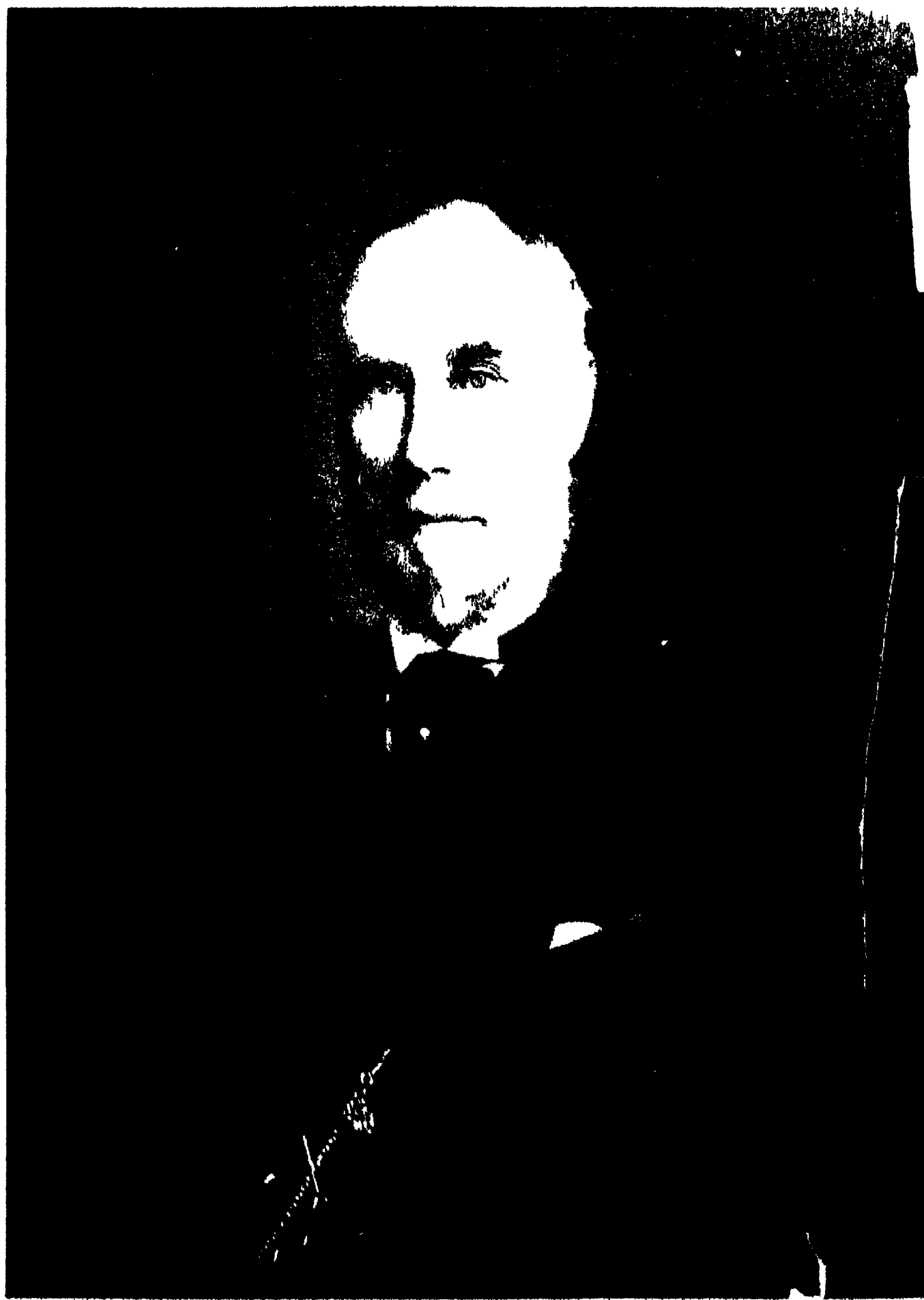
"DUFFERIN."

The influence of this act is being rapidly felt, for we find that several Princes have already made similar offers of assistance towards the same purpose, according to their means. We cannot better close this sketch than by giving a short account of the personal traits in the character of the subject of this memoir, such as were noticeable when His Highness was a mere lad of tender years, and as are now observable. The following

interesting observations made by one of the spectators at the reception of His Highness at the Residency soon after his installation, illustrate the dignity and self-possession with which the Prince then conducted himself. "He is an interesting and intelligent looking child, but of course it would be absurd to deduce from this any prognostications as to his future capabilities and conduct at the head of the State. His complexion is light, as that of native Princes always is, and he looks younger than the nine monsoons he is said to have numbered. He had on a white dress, or rather a complication of dresses, which descended to his ankles, and he wore round his neck a number of strings of diamonds and pearls, the bosom too of his dress being thickly sewn with diamonds. * * * The little fellow is evidently already well drilled in the calm impressive ways of Royalty, especially Eastern Royalty."

Although he has not the commanding stature or the strong physique of his ancestors, His Highness is of well-made, graceful figure. He has received a careful education under the direction of Colonel John Clerk, and of his brother, Captain Claude Clerk, C.I.E. He is good at all manly sports, tent-pegging being one of his favorite amusements and one in which he has always excelled. The Prince has of late been taking increasing interest in the administration of the State; and after the resignation of the then Prime Minister, the present Sir Salar Jung, in April 1887, he successfully carried on the ministerial duties for several months with the assistance of Colonel Marshall, whose services it was the good fortune of His Highness to obtain for a period of two years; and all well wishers of the State would have rejoiced had his connection with the State been permanent or continued longer. In his conduct of the business of the State, the Prince is painstaking and methodical. The Minister's audiences of His Highness are on fixed days, His Excellency attending at the Palace three times a week with such papers as may require the Nizam's orders. Diaries of all the orders passed by His Excellency and the Departmental Ministers, with the Minister's remarks upon the latter, as well as cash balance statements and abstracts of correspondence with the Resident, are regularly submitted to the Nizam. His Highness is thus kept constantly and fully informed of the state of public business. Untrammelled by race prejudices, the Nizam has faithfully adhered to the liberal policy of his predecessors in as free an employment in the public service of persons of foreign nationalities as of Mahomedans, and at this very day Hindus and Parsis continue to hold high posts in the State. Not only this, but generous provision is made, for life, for the widows of faithful servants. His Highness is naturally gentle and unassuming, and though of reserved disposition, possesses a simplicity and sincerity of manner which is singularly winning. A commendable trait of his character is his desire to avoid, even in the slightest degree, anything that may give pain to the feelings of others; and he rigidly abstains from repeating to persons concerned anything he may have learnt to their prejudice. One story that we have heard of his unruffled equanimity of temper, even under considerable provocation, is worthy of being recorded here. It is said that on one occasion when there was a dinner party at the Palace, the Resident and other local magnates being present, a servant brought in a dish containing some scalding preparation which he carelessly spilt over His Highness' hand; a contretemps which must have been attended by no little pain and which, with some, would have boded condign punishment to the man. The Prince, however, did not even rebuke the servant and seemed as if nothing had happened. Next day he sent for the chief cook and amply told him not to depute anyone to serve at table who did not quite understand his duties -- an act of leniency which, taken in conjunction with a number of others, illustrates the real nobility of his disposition. His generous and noble treatment of Sir Salar Jung, in the teeth of the serious estrangement which long existed between them, in giving his ready acquiescence to the bestowal of the order of a K.C.I.E. upon the latter and allowing him a handsome pension from the State, whilst further guaranteeing the liquidation of the heavy debt incurred by the late Sir Salar Jung -- together with many actions of a similar nature -- will ever redound to his honour and will serve to emphasize his truly kingly characteristics. Kind and generous-hearted, as may be judged from what has already been said, and a father to his subjects, His Highness Mir Mahabub Ali Khan possesses many of the tranquil virtues of his exalted station and is idolized by his subjects, whose love and devotion for him were evinced in an unmistakable manner on the occasion of his dangerous illness in March 1884, when fervent prayers were offered for his recovery in every mosque and temple throughout the State.





The Earl of Northbrook.



The Right Hon. the Earl of Northbrook, G.C.S.I.



ORD NORTHBROOK is a man of whom it may well be written that from his youth he was "fashioned to much honour." Possessed of great wealth and influence, of methodical habits, rapid perception, acumen and withal sound common sense, it was only to be expected that when he entered Parliament he would make his mark in what is undoubtedly the most critical assembly of the world. It has been well said that there is no place wherein a man will so speedily find his level as in the British House of Commons; and one thing is certain that a man who succeeds in that House must be possessed of abilities of no mean order. When Lord Northbrook, then Mr. Thomas Baring, entered the House in 1857, as member for Penrhyn and Falmouth, his approved knowledge of finance and known business capacity ensured him a cordial reception. Nor were the compliments and the anticipations of his friends belied. Within a comparatively short period he was appointed Private Secretary to the President of the Board of Trade and afterwards held similar appointments at the Home and India Offices and at the Admiralty. He was a Lord of the Admiralty 1857-8; Under Secretary of State for War, 1861; Under Secretary for India, 1861-4; Under Secretary for Home Affairs, 1864-6; and Under Secretary to the Admiralty, 1868-72, in which last year he was appointed Viceroy and Governor-General of India in succession to Lord Mayo. Since his return from India in 1876, he held, 1880-5, the office of First Lord of the Admiralty.

The son of Sir Francis Thornhill Baring, afterwards created Baron Northbrook, by Jane, daughter of the Hon. Sir George Grey, a son of Earl Grey, the ex-Viceroy was born in 1826. He was educated at Oxford, where he graduated as a second-class Classic, and in after years he received from his *Alma Mater* the honorary degree of D.C.L. In 1848 he married Elizabeth, who died in 1867, daughter of the late Mr. Henry Charles Sturt of Crichel House, Devon. On the death of his father in 1866 he succeeded to the peerage as second Baron Northbrook; and on his return from India he was advanced as Earl of Northbrook and Viscount Baring. Lord Northbrook is a Privy Councillor, a Fellow of the Royal Society, a Justice of the Peace for Hampshire, and was formerly a major in the Hants Yeomanry Cavalry.

From what has been written it will be seen that Lord Northbrook was an eminently fitting successor to the great statesman whose tragic and untimely end was so universally mourned. In Lord Mayo the people of India lost a friend whom they could ill spare; and the esteem in which he was generally held, by reason of his generous sympathy with the native population and whole-souled desire to be fearlessly just, rendered the task of his successor one of unusual difficulty. Added to this the political horizon was very far from clear at the time when Lord Northbrook, in May 1872, assumed office. It is true that the condition of the country was prosperous; trade had improved, the harvests had been plentiful, contentment as a rule reigned, and there were not wanting optimists who asserted that alike at home and abroad the situation was absolutely untroubled. For all that, the shadows of coming events, which are ever cast before, were thrown upon the land; and the cloud, "no bigger than a man's hand," was looming in the North and was plainly visible to those who had the sagacity to discern it. The first indication of its presence came from Khiva, the Khan of which Province had been called to account by Russia for certain outrages committed on Russian subjects by the Turkomans. The Khan, who evidently grasped the true meaning of the Russian demands and did not possess that faith in the "Colossus of the North" which is apparently part of the creed of certain English politicians, dispatched an Envoy to Simla, where the Viceroy was then residing, to entreat the good offices of His Excellency on behalf of the threatened State. Lord Northbrook pursued the only possible course under the circumstances. The outrages could not be denied, and although he was probably aware that the Russian claims were put forth as a pretext for conquest, he recognised that only the timely submission of the Khan of Khiva could arrest the threatened march of events. Accordingly he counselled the Envoy to

impress upon his master the necessity for repatriation and advised him to apply himself to the task of conciliating Russia. This wise advice was not followed; indeed it, apparently, had the effect of still further embittering the Khan against Russia and of rendering his attitude more defiant.

In the cold weather of 1872 Lord Northbrook set out on an extended tour through Northern, Western, and Central India and was well received by the Nobles and Princes of the various States through which he passed, including the Khan of Kalat, whilst their Highnesses the Maharaja Holkar and the Maharaja Sindhu entertained His Excellency with true Oriental magnificence. The reception accorded to Lord Northbrook in Bombay will not lightly be forgotten. Apart from the political importance which these tours involve, their personal value to a Viceroy cannot be over-estimated. Only by intimate knowledge of the needs and wishes of the people can good government be secured, and such information is assuredly obtained better at first hand than through the medium of agents however able. In the case of Lord Northbrook the value of such personal inquiry was soon apparent. Although, as we have stated, the condition of India was at that period apparently prosperous, yet there were not wanting grounds for just complaints. Taxation was heavy, and the Income Tax was regarded as an especially objectionable impost. Lord Northbrook, himself a master of finance, set himself to the task of grappling with the problem of Imperial taxation, with the result that in the following March he was enabled to abolish the Income Tax and, after sanctioning the enforcement of a road cess in Bengal, to put his veto upon any further increase of local burdens. Thus the first year of Lord Northbrook's Viceroyalty closed happily and well.

The beginning of 1873 saw the spectre of Russian aggression in Central Asia again chilling the hearts of our northern neighbours, and producing a consternation that was inimical to peace. A "frontier line" had been, at least it was so understood, agreed upon between the Government of Mr. Gladstone and Prince Gortschakoff; and the Czar had solemnly pledged his word to "look upon Afghanistan as completely outside the sphere" of Russian influence. But the Ameer of Afghanistan, Shere Ali, had no faith in Russian promises and his distrust of the agents of the Czar grew day by day, despite the efforts of Lord Northbrook to reassure him. The rumour of an intended Russian campaign against Khiva, which turned out to be only too well founded, increased his misgivings, which were intensified by the receipt of letters from General Kauffmann who desired to be received at Kabul. To allay his fears Lord Northbrook proposed a conference between the Ameer and the British Commissioner at Peshawar, but this suggested arrangement fell through and the Viceroy himself received an Envoy of the Ameer, Nur Muhammad Shah, at Simla. The interview took place in July, when Lord Northbrook assured the Envoy that the Ameer had nothing to fear from Russia; advised him in case of any aggression to "refer the question to the British Government," and promised him, if necessary, "assistance in the shape of arms and money," and if need be, the material aid of troops. A sum of ten lakhs of rupees was placed to the credit of Shere Ali, and he was further presented with 15,000 muskets. The money present was offered as compensation for any soreness felt by Shere Ali at the Sistan award, but the sensitive Ameer, who regarded the whole conference as eminently unsatisfactory, refused to touch a rupee, although he accepted the gift of muskets. Other matters trifling in themselves increased Shere Ali's displeasure at, and growing distrust of, his British Allies, notably the presents made to the Chief of Wakhan by the Viceroy without due notice of such courtesy having been made to the Ameer as Suzerain. This ill-will was intensified towards the end of 1874, when Yakoub Khan, the son of Shere Ali, who had been in rebellion against his sovereign and father, petitioned for pardon. The Ameer affected to be willing for a reconciliation, but when Yakoub presented himself at Kabul he was, by order of his father at once thrown into prison. Undoubtedly the duplicity in this case was great, but it must be remembered that Yakoub was equally unscrupulous as Shere Ali, and that he had led a formidable rebellion against his father. Lord Northbrook, however, addressed a strong rebuke to the Ameer respecting his treachery, which the latter received in high dudgeon and which certainly did not improve matters for Yakoub by one hair's breadth. Indeed, as a matter of fact, he remained a prisoner till 1878.

About this time the question of the possibility of opening up commercial intercourse with Thibet was under consideration, Mr. John Edgar and Sir Richard Temple warmly favoring the design, which was hopefully regarded by the India Office. Temple's immediate predecessor was quite in accord with him on this point, believing that the time was opportune for securing, or endeavouring to secure, friendly intercourse with people beyond the Eastern Himalayas. It was contended that the Thibetans themselves were anxious for such intercourse, and were indifferent to Chinese jealousy; and Sir Richard Temple firmly believed that the making of a good road through Sikhim would secure for India a profitable trade with the countries beyond Darjeeling. It was hoped that cattle, gold, silver, and precious stones would be imported from Thibet in exchange for woollen and cotton goods. Lord Northbrook, however, looked coldly upon the scheme and declined to burden the Treasury with an expense for which he could see no adequate return. On the other hand, a treaty concluded

between the Viceroy and the King of Siam respecting the State of Zimay, was a highly satisfactory arrangement. From a state of absolute chaos order was evolved; security of life and property was guaranteed by the Siamese Government; and a Civil Court was established on which a British officer was to be allowed to sit. The immediate home legislation of the year was marked by the passage of the Revenue and Rent Acts for the North-West Provinces. These two measures dealt with land revenue and tenure. They assured to the occupier a fixed rent for ten years, and drew a sharp distinction between proprietary and occupancy rights, which prevented the sale of the former depriving the occupier of the latter, a provision which doubtless averted much suffering.

The year 1874 threatened to be a fateful one for India. By reason of the failure of the monsoon both in the previous September and in January, a famine appeared inevitable. Bitter experience in the past had taught the people the full horrors of the sufferings they would probably be called upon to endure, but for once they reckoned without their host. It is possible to differ with Lord Northbrook on some points, but the most captious critic would be compelled to admit that when the demon of famine stared him in the face he evinced a comprehension of the needs of the people, a capacity for rapid action, and exhibited such true statesmanship, that had his administration begun and ended with the period of scarcity it would deserve to be chronicled to his undying honour. In conjunction with the Lieutenant-Governor of Bengal and the Finance Minister for India, Lord Northbrook set himself boldly to the task of grappling with and overcoming the dreaded enemy. His first step was to warn the people in the columns of the *Gazette* of the danger that threatened and to request their loyal co-operation; and especially he impressed upon civil officers that they would be held responsible for any loss of life which timely aid might have prevented. Having arranged with the various railway companies for reduced tariffs, he set about the importation of food and the establishment of Relief Committees in every district. Public works were inaugurated and private benevolence requested, to which appeal the Indian Princes and others responded with customary liberality, whilst in England a Famine Fund was started by the Lord Mayor of London, the Queen-Empress heading the list with a donation of £1,000. By the exercise of those statesmanlike qualities for which Lord Northbrook is remarkable, the Viceroy succeeded in purchasing nearly three hundred thousand tons of grain, drawn chiefly from British Burmah, and that, according to a known writer, without disturbing the regular exportation of rice from Burmah to Europe, whilst supplies from other sources made up a reserve fund of grain of nearly four hundred and eighty thousand tons. Transport trains of bullocks and carts were organised and, when the necessity arose, the rice was carried into all parts of the affected districts, with the proud result that when the drought passed away and plenty once more smiled upon the land only a few deaths could be actually traced to famine. A result so unprecedented, effected solely by prompt and efficient action, untiringly sustained by the Viceroy and his distinguished colleagues, deserves to be and will be quoted for all time, and will serve as a brilliant incentive to similar devotion and administrative ability should the necessity for like exertions ever unhappily again arise. The total outlay on famine relief amounted to upwards of £6,000,000, but the results achieved made the price paid little more than a trifle.

As there are few evils without some compensating good, it may be mentioned that the famine gave great impetus to the extension of roads, railways and irrigation works: out of 600 miles of railways opened in 1874, more than 400 being made by the Public Works Department alone. In 1874 the earnings of all the railways were little short of four millions sterling, or nearly £800,000 above the total of the previous year. About this time the settlement of the gauges was effected; and what threatened to be a serious question was satisfactorily decided. The Government of Lord Mayo had adopted the metre gauge of three feet three inches, which military critics and far-seeing commercial men alike agreed was an unsatisfactory measurement and one calculated to bring about serious and costly complications. It was contended that the metre gauge was unfitted for the transport of troops and munitions of war; and that the broad gauge of five feet six inches was the only suitable one to meet Indian necessities. In the matter of cost there was little to choose between the two, whilst the superiority of the broad over the metre gauge was apparent. However, the Duke of Argyll, who was then at the India Office, refused to listen to remonstrances; and it was not until he was succeeded by Lord Salisbury that the matter was adjusted. The question was finally settled by a compromise which enabled Lord Northbrook to adopt the broad gauge for the Northern Punjab and the Indus Valley lines.

Two remarkable events occurred in 1875, the first being the deposition of Mulhar Rao, Gaekwar of Baroda, and the installation of Sayaji Rao—to which due prominence has been given elsewhere—and the visit of the Prince of Wales to India. How the latter was received and fêted is now a matter of history, but the tact and consideration of Lord Northbrook were abundantly exercised on more than one occasion in an unobtrusive manner and were neither unappreciated nor forgotten. A reform of the Customs Tariff was also an important feature of the year. Out of fifteen articles on which export duties were levied Lord Northbrook took the

duties off twelve, and large reductions were made in the import duties. A new duty on long-stapled cotton from America was imposed, but this arrangement, however justified as a measure of economical symmetry, was by no means received with favour. During this period education in India had been advancing rapidly; prejudices and fanaticism were being gradually uprooted, Native gentlemen were given access to the high posts of the uncovenanted Civil Service, and, allowing for the drain on the Exchequer caused by the famine, the financial condition of the country was fairly good. Added to these advantages, the relations between the Viceroy and the border States were unusually cordial.

Lord Northbrook's tenure of office was now drawing to a close. The relationship which he had maintained with the Ameer of Afghanistan was outwardly cordial, but there is now no doubt that the soreness felt by Shere Ali, referred to previously, rankled and festered; and the situation was indubitably strained. At this inopportune time Lord Northbrook was pressed by the India Office to send a mission to Kabul with the object of establishing a permanent British Agency at Herat, to be followed by similar institutions at Kandahar and Kabul. The paucity of information obtainable from Central Asia and the recognised danger of the continued Russian advance gave colourable reason for the suggestion, but Lord Northbrook well knew that any such proposition would be absolutely rejected by the Ameer, or would at least bring about complete estrangement between Shere Ali and the British Government. In an exhaustive dispatch he set forth his reasons for objecting to the proposition; and it must be admitted that the arguments adduced and the facts marshalled went far to prove its unwisdom. With all the earnestness of sound conviction he urged upon the Government to relinquish their intention. He argued that the time for placing British Residents in Afghan cities had not arrived; that Shere Ali would not consent to any such project, whilst the lives of all British officers having business in Afghanistan would be imperilled; and he contended that it was unfair to attempt to force the Ameer to a concession still refused by the friendly ruler of Cashmere. The opinion of the Indian Government was that to substitute English for Native Agency would be to undo the good attained "by the policy which was advocated by Lord Canning * * * which was renewed by Lord Lawrence * * * which was ratified by Lord Mayo, and which we have since steadily pursued." In a later dispatch he denounced the proposed measure "as involving serious danger to the peace of Afghanistan, and to the interests of the British Empire in India." The India Office, however, did not see matters with Lord Northbrook's eyes. To the official mind ignorance of the doings of Russia in Central Asia was a greater evil than the temper of Shere Ali; and the question of a mission was insisted upon. Lord Northbrook could not assent to this policy. Assured of the unwisdom of the course pressed upon him he refused to yield; and sooner than pursue a course to which he was so steadily opposed, he in February 1876 requested that another Viceroy might be appointed. To such a demand there was but one reply. Lord Northbrook quitted Calcutta on his return to England in April, and Lord Lytton reigned in his stead.

Prior to Lord Northbrook's departure a public meeting was held at the Town Hall, Calcutta, when it was decided to raise a statue in his honour. Bombay followed suit by laying out a public garden called after his name; and several princes did him and themselves honour by erecting memorials of his Viceroyalty—consisting mostly of public works and scholarships—in their respective capitals. Lord Northbrook's reign in India was a peaceful and, on the whole, a successful one; and in all his actions he was animated by a strong sense of duty. *Probitate et Labore*, the motto of his house may also be said to be the maxim of his life, for no one possesses a keener love of integrity or a greater capacity for real work. The words of a leading native journal, the *Hindu Patriot*, aptly summarise his rule:—"He made no war, annexed no territory, committed no plunder; but he gave the land rest." More than this, he was alike the friend of the people and of the princes; and has not ceased, since he relinquished office, to exert himself for their benefit whenever opportunity has arisen. It is through his exertions that the Northbrook Indian Club has been founded, for the avowed purpose of promoting social intercourse and friendly feelings between Englishmen and natives of India, in the welfare of which institution he continues to take undiminished interest.







H.H. Maharaja Sayaji Rao III., G.C.S.I. Gaekwar of Baroda.



AMONGST the lives the account of which is given in this book, surely the strangest is that of Sayaji Rao Gaekwar. Circumscribed by the law and order of a civilized age it has been the fortune of a few to raise themselves a little above the crowd, to become somewhat more noted than their contemporaries by their talents and endeavours; and we give them their meed of praise. Their birth and circumstances however warranted their prominence in some measure and fortune did not bestow upon them such bountiful gifts as to astonish us. No violent contrasts startle us—no sudden rise or fall. But here we get to truth stranger than fiction, and it is the unexpected which meets us at every turn. Fortune and merit vie with each other, and it is hard to say which really is the winner. "The luckiest of men," says one; "The most deserving," answers another. "But," would a third more discriminatingly observe, "there runs through the tale, which is as yet half told, a line of sadness and domestic losses and sorrows act as a counterfoil to his exaltation and the success of his public career."

One only of all the great Maratha houses never entered into any contest with the British arms. The State of Baroda, whose territories are interlaced with those of British India, is not separated from Bombay by high mountains or immense distances; nor was its indigenous population, when once it had been conquered by the Marathas, of a martial and turbulent character. The consequent impossibility of rivalry decided the Gaekwars to be the constant friends of the foreign conquerors. Yet Baroda, before the magic ties of the railway and telegraph were formed, was far enough from the western capital to live, for a period, a life of its own. And a conservative life it led under the long rule of the astute Sayaji Rao II., whose three sons resembled him in this, that they refused to fall in with, or were incapable of imitating, the revolutionary aspects of British progress. A purely personal rule prevailed. Old customs were cherished; the fruits of western civilization were disregarded, or at least only spasmodically and perhaps foolishly snatched at and then quickly dropped, by the most noteworthy of Sayaji's three sons Khande Rao, whose loyal aid during the mutiny of the Bengal army seemed to ensure to the family a perfect immunity from harsh interference, in spite of the many abuses which prevailed. But the disastrous career of his brother and successor, Mulhar Rao, hastened on a crisis which led to the amalgamation of the history of Baroda with that of its neighbour. Impotence and inefficiency prevailed and amidst the confusions of a reckless and corrupt administration the reigning Prince was thrust from power. No near relative was found to succeed him, so that at length, out of an obscure village in distant Khandesh, a remote descendant from the founder of the line was drawn from poverty to be placed on the cushion of one of the wealthiest States in India. Seldom has any such turn in the wheel of fortune been seen in modern times. Yet vast as the contrast was between the condition of a peasant's son and that of an autocratic ruler, it was not so great as that which took place in the State of which Sayaji Rao became the head. During his minority the control of affairs was entrusted to a Brahmin Minister of conspicuous ability, who had been trained by long service in Travancore and Indore, whose hands were free to make such changes as he pleased and whose administrative experience led him to effect great reforms. Meanwhile the young Prince was being brought up by an English tutor, but was encouraged to abandon nothing of the past which deserved to live. Quietly and assiduously he fulfilled his school task, and when His Excellency the Marquess of Ripon invested him with power, at the age of eighteen, he was found deserving of the trust committed to him. The Baroda of to-day can hardly be recognised as the Baroda of fourteen years ago. The laws, the departments, the public works, which have been the work of Raja Sir T. Madava Row and Sayaji Rao III. conjointly, have given it a new aspect. And a yet more significant fact is that, if we look deeper, the Baroda of the present is still linked to the State of fourteen years ago. Its individuality is not lost and this is in the main owing to the strong character of its ruler, whose intellectual powers can grasp the results of progress whilst giving due weight to the lessons of the past, which teach that one should never destroy save only to improve.

To the circumstances which gave an opening for this sudden change of the ruling line at Baroda no detailed allusion need here be made. His Highness Khande Rao Gackwar, having died in 1850 without leaving issue, the right of accession passed to his brother Mulhar Rao, who had been a State prisoner for several years on suspicion of being implicated in conspiracies against the life of Khande Rao. But Mulhar Rao's rule gave rise to discontent and clamour on the part of his subjects to such an extent as to render governmental reforms imperative in less than three years after his installation. The Government appointed a Commission to enquire into numerous serious charges of maladministration preferred against him through the Resident at Baroda. The charges having been held by the Commission to have been mainly proved, the Bombay Government emphatically cautioned Mulhar Rao against a continuance of the abuses and granted him a period of eighteen months within which to put his house in order. Hardly three months had elapsed from the date of the above-mentioned warning, when an attempt to poison the British Resident, Colonel R. Phayre, was discovered. Colonel Phayre was transferred and Colonel Sir L. Pelly appointed as Special Agent to the Governor-General at Baroda. The inquiry reported having warranted the conclusion that the attempt was instigated by Mulhar Rao, the Government of India appointed a High Commission in February 1875 to inquire into the charge, Mulhar Rao being meanwhile suspended from the exercise of power. Although his guilt in this instance was not held to be proved, owing to a division of opinion amongst the Commissioners, he was on other grounds declared notoriously incapable of good government, and accordingly was deposed and deported to Madras on the 22nd of April, 1875. It may perhaps not be amiss to mention that at this time fears were entertained in some quarters of a strong probability of Baroda being absorbed within the limits of the "red line," consequent on the dethronement of Mulhar Rao. The details of the Empire however were then ruled by two statesmen imbued with an inherent love of order—the Marquess of Salisbury, as Secretary of State for India, and the Earl of Northbrook, as Viceroy, and the prompt steps taken by Government to find out an eligible successor from the Gackwar's family soon dispelled all fear in this respect. Searching inquiries resulted, as already intimated, in the discovery of the descendants of Pratap Rao, a branch lineally connected with the ruling family. Out of the eligible members, Government selected Gopal Rao, the subject of this memoir. He is the second son of Kasi Rao, the fifth in lineal descent from Pratap Rao, a son of Pilaji Rao, the founder of the Baroda dynasty. It will thus be seen that the present ruler of Baroda is a direct descendant of the reigning family of the Gackwars, though his ancestors had, through some unknown vicissitude of fortune, lapsed from their high estate into the humble position of cultivators in the Deccan.

The choice of the paramount Power having, as just stated, fallen on Gopal Rao, Her Highness, Jannabai, Khande Rao's widowed consort, begged permission of Government to adopt him. Her request was granted in consideration of her husband's loyalty and the ceremony of adoption took place on the 27th of May, 1875. On the same day Sir Richard Meade, Agent to the Governor-General, went in state to the palace and installed the young Prince on the throne of his ancestors, as Sayaji Rao the Third, and invested him in the presence of the principal officers and nobles of Baroda with a State-dress, presented by the Viceroy. It should here be noted, to the honour of the British Government, that in conferring the sovereignty of the State on this adopted son and successor of His Highness Khande Rao, it did not, as had been feared, make any reduction in the powers and privileges which the Gackwars had hitherto enjoyed under existing treaties—a result for which the Gackwar and, in a sense, all India should feel indebted to the high sense of political justice and benevolent intentions of both Lord Salisbury and Lord Northbrook. The Government of India now directed its attention to providing suitable training and education for the young Prince, such as would fit him for the discharge of the onerous duties that were to devolve upon him in due course. Competent persons were engaged to teach him English and the principal languages of Western India. The humble surroundings in which the Prince had been brought up, far from being a drawback to his progress, really proved advantageous to him, inasmuch as he was thereby rendered amenable to the influences brought to bear upon him, to which a lad nursed in the lap of luxury and trained amidst the indulgences of a native Court would not perhaps easily have yielded. As he advanced in his studies his aptitude gradually but steadily increased and his progress was noticed with satisfaction by the Minister and by the Agent to the Governor-General in every successive Administration Report.

In 1875 His Highness proceeded to Bombay, in the company of Sir Madava Rao and the chief nobles of the State, to meet His Royal Highness the Prince of Wales on his arrival in India. The following account of his reception by the Prince of Wales, written by Dr. Russell, the official historian of His Royal Highness' tour, will be read with great interest:—"All eyes were dazzled when Maharnjah Sayniji Rao, the little boy whom the Government of India installed as the Gackwar of Baroda, stood at the threshold of the door—a crystallized rainbow. He is a small, delicately framed lad for his twelve years and more, with a bright, pleasant face. He was weighted—head, neck, chest, arms, fingers, ankles—with such a sight and wonder of vast diamonds, emeralds, rubies, and pearls, as would be worth the loot of many a rich town. It is useless to give the estimate I heard of their value, and the little gentleman has more at home. We all know his history, and how he owes his position and his future

inheritance, whatever it may be, to the attempt made to poison Colonel Phayre and to the selection by Jamnabai, widow of the predecessor of the ex-Gackwar, now somewhere in custody, of a little scion of the House of Pilaji, who founded the family and whose descendant (Pratap Rao) little dreamt of the revival of the branch in the person of his son. He was met at the edge of the carpet and strode with much solemnity to his seat side by side with the Prince. Sir Madava Row, Sir R. Meade, and a noble train of chiefs came with him. * * * The visit of the Gackwar lasted a minute or two longer than usual, for the Prince asked several questions and conversed with Sir Madava Row and Sir R. Meade. The forms prescribed in the programme were duly observed and the Gackwar, whose cortege and escort were very splendid, departed." Another eye-witness on the same occasion, a correspondent of the *Graphic*, thus describes his impression of His Highness' deportment:—"Here we may note, what to a European may seem one of the most marvellous features of the whole affair, namely, the wonderful self-possession of the young Gackwar. This boy, aged twelve years, who a few months ago was only a village lad in comparative poverty bears himself with perfect composure and dignity and appears to his inferiors every inch a king, as though he had sat on the Gadi for half a century; while he fell, naturally and with genuine gracefulness, into a tone of perfect equality and frank boyish cordiality, well blended with dignity, in his intercourse with the Prince of Wales."

During the same month His Royal Highness honored the Gackwar with a visit to his Capital, which had the effect of confirming the popular mind in the permanence of the new order of things. The Prince's reception was marked by right royal magnificence. Prominent among the sights to which he was treated, were the famous gold and silver guns; the fight of wild animals, known as *Sathmari*; and the rich stock of jewels valued at four millions sterling. About ten months later the Maharaja, at the invitation of the then Viceroy, Lord Lytton, attended the Delhi Durbar held on the 1st of January, 1877, in honor of Her Majesty's assumption of the title of Queen-Empress of India. On that auspicious occasion he was invested with the title of *Farzand-i-Khas-i-Daulat-i-Inglishia* which rendered into English means "Favored Son of the British Empire."

The year 1880 was signalised by the marriage of His Highness. The bride chosen was Laxmibai, a niece of the Princess of Tanjore. No trouble or expense was spared to make the celebration of the marriage in every way worthy of this happy event in the new life of the Prince. Now that the time of accession to power was drawing near, the general education which the Prince had received in the usual branches of learning was supplemented by a special course of administrative training. The Minister and the heads of the several departments prepared and delivered a series of lectures on subjects falling within their respective provinces—the art and science of civil government, revenue, finance, economics, laws, police, jails, the army, &c. The Minister thus records his opinion of this training:—"The Prince accorded to these lectures his most earnest and sustained attention. * * * The result, to the very best of my belief, is that His Highness has become very fairly conversant with the great principles and the general practice of good Government. He knows what his duties and responsibilities are and he is inspired with a genuine desire to acquit himself well as a ruler. There is every reasonable prospect of his striving to promote the welfare of his subjects and to respect their rights and liberties."

At the appointed time Sir James Fergusson, the Governor of Bombay, was entrusted by the Viceroy with the duty of investing the Gackwar with the government of his State. This ceremony took place on the 28th of December, 1881. The Viceroy's *Kharita* (special or State letter) announcing the consent of the Government of India to the Gackwar's investiture with full sovereign powers, was read. In the course of this communication the Marquess of Ripon observed:—"From the reports I have received of your Highness' character and of the progress you have made in fitting yourself for the high position you will now occupy, I have every confidence that your rule will be characterized by unswerving loyalty to the British Government and it is my sincere hope that, recognising the great responsibilities which have now devolved upon you and assisted by the able officers who have already done so much for the Baroda State, you will conduct the administration with justice and wisdom, so as to secure the affection and promote the prosperity of your people." Salutes were fired in honor of the occasion, and Sir James Fergusson, addressing himself to the Maharaja, delivered an appropriate address on the responsibilities and duties of government. The Viceroy's *Khilat*, consisting of valuable jewels and dresses aggregating Rs. 50,000 in value was then delivered and the Prince, now the Gackwar regnant, in terms of the warmest gratitude acknowledged the care and attention which had been bestowed on his training, and concluded as follows:—"Influenced by so many good agencies and favoured by so many auspicious circumstances, I shall pursue a simple and solid programme. I shall always feel and manifest sincere and undeviating loyalty to Her Gracious Majesty the Empress of India. Relying on the sympathy and support of the Imperial Government, I shall always be solicitous for the welfare of my subjects. Whatever good may have been conferred on them from of old will be preserved and I shall earnestly strive for further steady progress towards the accomplishment of this foremost object of my ambition. I expect constant and cordial co-operation from all sides and from all classes. May God help me in the fulfilment of my duties." Presents were then conferred on the principal officers of State, this formality terminating the interesting

proceedings which constituted the young Prince a ruler over one of the most important principalities in India. The Durbar was followed by a banquet in the evening, at which Mr. Philip S. Melvill, Agent to the Governor-General, and other speakers, in proposing and replying to toasts, took occasion to refer to the reforms which had been effected in the administration by Sir Madava Row and his colleagues during their tenure of office.

So far the happiness of the Prince had been uninterrupted, and all surrounding circumstances pointed to a life of continuous prosperity. But even rulers of men are not exempt from the chances and sorrows of human life and in April 1885 his Highness was overtaken by a sad domestic bereavement in the untimely death of his consort, to whom he was most devotedly attached. This melancholy event evoked general sympathy for the Maharaja. The Princess had borne him three children, two daughters, who died during the lifetime of their mother, and a son and heir, named Fateh Sing. His Highness' grief for this loss was keen and abiding, but it was deemed expedient and the custom of his race rendered it imperative that he should not remain unmarried. Accordingly, in December of the same year, his Highness married a young lady from Dewas, in central India, by whom he is blessed with another son.

Here it may be well to give a few particulars regarding the Baroda State. It is an offshoot of the great Maratha confederacy that was formed in Poona in the early part of the last century, constituting one of the feudal powers which rose on the ruins of the Mogul Empire, and which was the result of the enterprise and valour of an individual of obscure origin. The first person of the Gackwar's family of whom we find mention made in Indian history was Damaji, son of Keroji. Though born to the humble office of Patel, or chief of a village in the Deccan, he soon distinguished himself as a soldier in the army of Shahu, Raja of Satara and grandson of the famous Sivaji, whose commander-in-chief, Khunde Rao Dhabare, at this time began to pour his predatory horse into Guzerat and levy tribute on that province. Damaji distinguished himself so much by his bravery and success at the battle of Balapur, fought in 1730, that he was soon after appointed second in command of the Imperial forces, under Khunde Rao Dhabare, with the title of Shamsher Bahadur. On his death, in 1731, he was succeeded in his office by his nephew Pilaji, who soon displayed his capacity as an enterprising and valiant soldier. The extraordinary successes by which his excursions into Guzerat were attended, laid the foundation of a permanent conquest equal to that of any of the rival Maratha leaders, he defeating the Imperial officers in the field and occupying many of the principal towns of Guzerat, including Baroda and the adjoining territories. He now received the distinguished appellations of Sena Khas Khel in addition to that of Shamsher Bahadur, which was hereditary, and these names have since been assumed by the succeeding Gackwars as their family title. His brilliant career was, however, prematurely cut short in 1732, by the treachery of his rival and deadly foe Abhi Singh, the Mogul Viceroy of Jodhpur, one of whose emissaries, under the pretext of a conference, plunged his dagger into his breast. Pilaji was succeeded by his son Damaji, who inherited his father's martial prowess and who did not fail to avenge his death. During his long and active career he succeeded in depriving the Mogul Government of nearly the whole of Guzerat; and Baroda, which had been wrested back by Abhi Singh, was re-taken in 1732, and has ever since remained in the possession of the Gackwars as the capital of their dominions. Damaji commanded a division of the sanguinary battle of Panipat, famous in Indian history as the scene of the signal defeat of the allied Maratha powers in 1761. He carried his successful arms into the province of Kathiawar and exacted an annual tribute from its Rajput chiefs, which the Baroda Government continues to receive, through the British Government, up to the present time. The circle of his conquests was crowned by the reduction of the ancient town of Anhilvada Puttan and the capture of Ahmedabad the capital of the Kings of Guzerat. After consolidating his acquisitions Damaji, attended by a large army, proceeded to Satara to receive from his Prince the customary investiture in recognition of his conquests and acquired supremacy in Guzerat. It is said that King Shahu, at the instigation of the Peshwa, basely induced Damaji, the favoured leader of the *corps d'élite*, by the pledge of his hand and a solemn oath that he should safely return to Guzerat, to disband the force which accompanied him to Satara and then seized and confined him for several years until Damaji was coerced into signing a treaty of partition of his dominions with the Peshwa Ragoba, to whom the Satara Prince had delegated regal power. By this act of treachery the Gackwars lost one-half of their dominions. From this time the Gackwars assumed the privilege of making their salute at the Peshwa's Court with the left hand, in token of the false pledge that their Suzerain had made with the right hand to their ancestor Damaji.

The intimate alliance between the British and Gackwar Governments was established in 1802, through Rowji Appaji, the Minister of Anund Rao, the reigning prince, at a moment when the fortunes of the Gackwar's House had reached their lowest ebb. An offensive and defensive treaty was negotiated in 1803 with the Baroda State, by Colonel Alexander Walker, the first Resident at that Court, by which a British force was subsidized and territorial cessions provided for its maintenance. Baroda is probably the most important Native State in India, after the dominions of His Highness the Nizam, in point of political status, revenue, and resources. The territories lie chiefly in Guzerat and partly in the neighbouring peninsula of Kathiawar, covering an area of about

8,500 square miles and having a population of 2,185,300 souls. The total revenue from all sources, including the tribute from the Chiefs of Kathiawar and the adjoining States of Guzerat, is estimated at a crore and a quarter of rupees, about a million and a quarter sterling. It maintains, besides a large number of police, a regular military force of 3,011 infantry, 247 cavalry, 154 artillery and an irregular levy of 6,235—the whole costing the State about 35 lakhs of rupees annually. Since the deposition of Mulhar Rao in 1875 the Baroda State has been removed from the supervision of the Bombay Government and placed under that of the Government of India. His Highness is entitled to a salute of 21 guns.

We shall now proceed to advert briefly to several measures inaugurated or developed by the Gaekwar since his accession to power, but before doing so we may justly award a word of praise to the Minister, Raja Sir T. Madava Row and his chief associates Khan Bahadur Kazi Shahabudin, C.I.E., and Dewan Bahadur Laxuman Jagannath, who have since succeeded him in office; Khan Bahadur Pestanji Jehangir, C.I.E., Rao Bahadur Vinayek Janardhan Kirtane (now Minister at Indore); Khan Bahadur Cursetjee Rustomjee, and latterly Dewan Bahadur Manibhai Jasbhai, whose services it was the good fortune of the Baroda Government to secure. Sir Madava Row, who has acquired for himself more than an Indian reputation as one of the ablest indigenous statesmen, had, in the matter of local administration, a veritable Augean stable to cleanse. The task he had set himself to perform was, however, successfully accomplished, he being at all times right loyally and ably assisted by the gentlemen we have mentioned, all men of probity, talent, and sustained energy, who had to share the burden and heat of the day with their indefatigable chief.

His Highness the Maharaja marked his appreciation of the value of their services during his minority by retaining them after his assumption of authority. The effect of this most wise policy has been that a school of administrators is in process of formation in Baroda which, in an unconstitutional State, makes for a settled policy and progress, and which is worthy of being copied by other native States. But great as were the labours of Sir Madava Row's administration, they could hardly be expected, under the circumstances, to accomplish more than to evolve order out of chaos and to give Baroda the bare rudiments of a civilised government. The task of developing measures already introduced by the preceding government and of initiating new ones called for by the growing exigencies of the State, has devolved upon its youthful and enthusiastic ruler. The most important is the introduction of a scientific land revenue survey throughout the State, with the twofold object of affording relief to the ryots from the operation of an irregular and often capricious system of assessment and of placing the land revenue settlement on a sound and satisfactory basis. This department, under the superintendence of Mr. F. A. H. Elliot, C.I.E., has been in operation for about four years and has already made much progress. Another salutary measure in the same direction is the revision of the existing revenue laws, dealing with the relative position of Government and the cultivating classes and their mutual rights and obligations, which, in the absence of clear and well defined rules, were formerly in a most unsatisfactory state. Similar steps have been taken in the direction of codifying the existing local regulations for securing a speedy and efficient administration of Civil and Criminal Justice. The new laws will be based for the most part on the British Indian Codes, due regard being had to the usages, prejudices and habits of life of the people who are to be subjected to their operation. Measures are also devised for the relief from debt of the Sardar classes, and for the general amelioration of their condition. The policy which His Highness has adopted towards the agricultural classes is much to be commended in view of the relief and satisfaction afforded to them. Under former Gaekwars the ryots could only throw up or transfer the whole of their holdings and not portions thereof, as it used to be feared that if they had such permission they would retain those lands which were lightly assessed and relinquish those which were heavily taxed. The restrictions just described appeared to His Highness to entail great hardships on the cultivators. He accordingly sanctioned such changes in the settlement regulations as permitted the relinquishment or transfer of any portions of the ryots' holdings of which they wish to be relieved. This concession is regarded as a boon. Waste lands are allotted to the villagers on very favourable terms and the ryots are afforded every practicable facility and encouragement for the improvement of their holdings. Another well-advised measure on the part of the Prince is the abolition of all petty local imposts, which, while they brought very little revenue to the Imperial coffers, had become a fruitful source of vexation, confusion, and corruption. His Highness has lately passed certain carefully considered rules for the better working of the police and has brought up the military forces to a state of efficiency.

In matters of education he is quite an enthusiast. He is giving a strong impetus both to primary instruction and to higher education. There is an arts' college at Baroda which is affiliated with the Bombay University, and which teaches up to the B.A. standard. The vernacular schools have since his installation received a large accession to their number and are still to be further multiplied by the establishment of thirty new ones every year. Schools have also been opened for outcasts and a boarding school for the lowest and the most abject and hitherto utterly neglected class—viz., the *Doobids*. Classes for teaching native music on the

English notation system have lately been opened in the capital and the Gaekwar has under consideration a project for the establishment of a Technical School for imparting a knowledge of modern art industries and for improving the various handicrafts of the people; and even a school of cookery is being founded. His Highness is a staunch friend of female education, as will be evidenced by the subjoined remarks. Speaking on this subject at a distribution of prizes to the successful students of the High School for Girls, at Poona, on September 20th, 1885, the Gaekwar said: "I feel very strongly that India is passing through a transition of which the chief characteristic is the adoption of Western modes of thought and that every step now taken is consequently of immense importance. For, each move in the right direction, as well as every mistake, will produce far-reaching consequences in the distant future. It is of vital importance that the whole body of the people should participate in the onward movement which is now taking place. If, therefore, I view with pleasure the measures that are now being adopted to impart instruction to the great masses and to classes which did not or could not at the outset see the necessity of acquiring a modern system of education, it is with still greater pleasure that I take note of every extension of female education. We have already advanced so far that no one now contests the value of rudimentary vernacular instruction to girls. Even in the Native States there are now quite a number of girls' schools; but many more are still wanted. It is because our women have been unduly left behind, while some at least of our men press forward, that the revolution which is occurring in our midst is uneven and consequently unsatisfactory. Too many men study simply to fit themselves for success in official life, neglecting all that does not further their business. If our women were trained, if their intelligence was awakened and their imagination directed to take in the beauties of art and poetry, the minds of our men would expand likewise. The social reforms which we all feel to be needful are retarded by the ignorant conservatism of our mothers and daughters. By denying them the benefits of Western education we are running the danger of producing a change in India which, by its narrowness and hard selfishness, will do more harm than good. Let us, therefore, witness with approval all steps that are taken to cultivate the minds of our women and, without fear, see them acquire as much knowledge of a suitable kind as our men strive to obtain for themselves. As all the useful knowledge of the present comes from the West and, owing to the poverty of our vernacular literature, comes to us through the medium of English, let ladies of the upper ranks, at any rate those who have the leisure for it, acquire a knowledge of English. Gladly at the same time should I see many good books produced in our own languages which would furnish us with thoughts such as we find at present only in English. Let not the minds of our men be active abroad and stagnant at home, owing to the absence of sympathy in their helpmates. As our public life is changing, let our family life change too for the better. I do not fear the necessity we shall be under of extending a greater measure of liberty to our women as their mental powers develop religious and social reforms."

His Highness is equally keen to promote public works; and it may be safely predicted that if they continue to be prosecuted with the same vigour as at present, Baroda will before long be transformed into a new city altogether. Even now, what with the recently erected stately edifices, combining Indian tradition and modern requirements and which, besides the Palace, include buildings for schools, colleges, and hospitals - Baroda presents an appearance of beauty and elegance hardly surpassed by any of the capital cities of the Indian princes. One of the most important recent engineering undertakings is the construction of extensive works for supplying the City of Baroda with pure water. This invaluable provision for an oriental city is estimated to cost about thirty lakhs of rupees. The mind of Sayaji Rao is also constantly occupied with plans of industrial and economic development. Of these the recent establishment of a State Bank, a cotton-spinning and weaving mill, a sugar manufactory, the extension of railways and improvement of roads, may be regarded as an earnest of great and rapid material progress. Besides these His Highness has under consideration several institutions for remedial and humane purposes, such as special infirmaries for lepers and other incurables - not omitting that peculiarly Hindu object, a hospital for infirm animals.

Sayaji Rao is of medium stature, well built, and of fairly strong constitution. His countenance is dignified and expressive, indicative of energy of character and high resolve. He is suave and affable in manner and accessible to all. He is a good rider and enjoys field sports. His conversational powers are considerable, he being remarkably lively and persuasive, whilst keen to inquire and patient to listen, but he hesitates to use the pen save on marked occasions. The Prince takes a large and intelligent share in the transaction of State business, to which he devotes himself with all the enthusiasm of youth. His principal officers have certain fixed days in the week allotted to them on which they bring him the documents connected with their respective departments, when he discusses the details of every question with marked intelligence and special knowledge. He keeps himself well informed of the minutiae of the various departments and exercises strict and watchful supervision over the various officials, which has the salutary effect of keeping them vigilant and keenly alive to the requirements of their duties. With the object of seeing everything with his own eyes and especially with the desire of acquainting himself with the

condition of his peasantry and affording redress to their just grievances, he takes tours in his dominions at convenient seasons. Withal he contrives to find time to devote to literary studies for which his liking amounts almost to a passion; his chief recreation both before and after the labours of the day being to revel in his library, containing works in all departments of literature. Not to keep the educated portion of his subjects from participating in the benefits which he himself appreciates and enjoys, he is understood to be taking measures towards founding an extensive State library and also a museum of Natural Science at the capital. Speaking of the moral side of his character, we may say that he owes the popularity and the esteem in which he is generally held no less to his rigid adherence to well-laid principles of truth, justice, and morality, than to his other qualities as a ruler. One estimable trait in his well-balanced character is his entire freedom from race prejudices in the employment of officials, as has been clearly proved by his retention among others of the few gentlemen whose names we have given above, which include a Mussulman, an inhabitant of the Deccan who is not a Brahmin, an inhabitant of the Deccan and an inhabitant of Guzerat who are Brahmins, and two Parsis; also by the impartiality with which he continues to select his officers from the various nationalities and classes of India, though he is always ready to give a helping hand to his country-fellows, the Marathas.

His Highness holds advanced views on religion and social reforms generally. He lately lent the moral influence of his high position to the Hindu Widow re-marriage movement, as may be seen from a characteristic letter addressed by him to Mr. Behramji Merwanji Malabari, the well known Parsi journalist in Bombay, who has so ably and feelingly pleaded this cause throughout India. It is gratifying to note that Sayaji Rao has made a bold departure from the baneful customs of former Baroda rulers of frittering away the State income by lavishing enormous sums of money on baubles, cringing favourites and other worthless objects with one hand, whilst squeezing an impoverished peasantry or wealthy subjects to replenish the exchequer with the other. His benefactions freely extend to all deserving objects, public or private, without distinction of caste or creed and have the merit of being always discriminating and unostentatious, including, as they do, the relief—given with the most unpretentious secrecy—of respectable families of decayed fortunes belonging to alien nationalities and living in foreign territories.

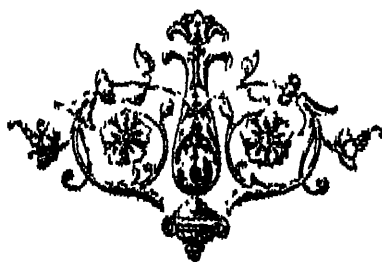
To sum up, the Gaekwar possesses so many of the strong qualities that go towards forming a good Native ruler, that it is with little hesitation that we anticipate for him a noble career if life and health be granted. During his minority, he led a blameless and circumspect life, in which he seemed silently determined to do all he could to fit himself for his future career. His youthful traits have been strengthened by years and have become his enduring characteristics. He is a blameless man, as he was a blameless boy and, as far as his intellectual powers will allow him, is desirous of attaining a lofty ideal. It must be granted that his intellect is more clear and pushing than imaginative or broad; but as he is very circumspect, still more so than when a boy, he is generally saved from errors by his prudence and deliberate habits of justice. He judges his servants and decides his measures slowly and without temper—so slowly that his caution often bears the semblance of indecision. But once his mind is made up, he so rarely abandons his views that he is as liable to be accused of obstinacy as of undue hesitation. Such a nature as this is naturally reserved. The gradual judgment and firm resolve are accompanied by a mental or moral struggle which asks for no assistance and can win no sympathy from others. But his wishes, his longings, are as concentrated as his intellect; and they have goaded him on till illness and a temporarily shattered nervous system were the consequence. This isolation of character, however useful it may be to a man whom fortune has made autocratic, does not render his life easier or happier. Alone by position, alone by temperament, the efforts he makes, whether to gain sympathy, to recognise merit, or to blame without punishing, are apt to be wholly overlooked. Judged by the past, the slow and solid results of years will eventually fill the keenest observers of the Maharaja with astonishment; and, should his rule be long—as it is devoutly to be hoped it may be—general admiration and esteem will assuredly be accorded to him.

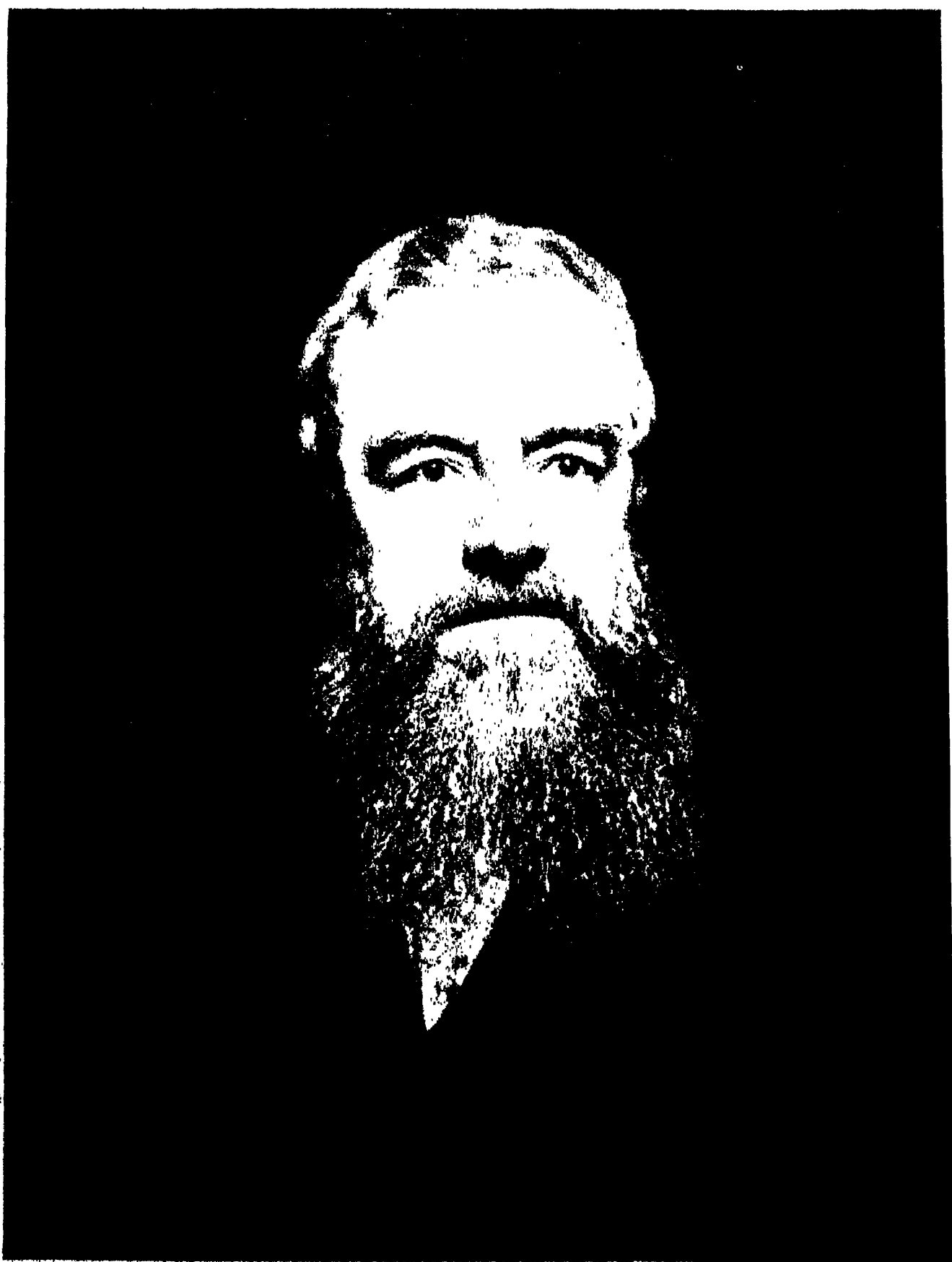
We conclude this sketch by quoting extracts from the speeches which Lord Dufferin made in replying to the addresses by the Maharaja on the occasion of His Excellency's visit to Baroda in November 1886, as eloquently confirmatory of our estimate of the character of the Prince, especially that relating to his administrative merits. The Viceroy said:—"Although your Highness, with characteristic modesty, has passed very lightly over the many excellent works of a like nature which have been constructed under your auspices, all who are inhabitants of this place know that, thanks to the intelligent energy which has been exhibited by their ruler, few cities and few states have ever made greater progress in everything which tends to improve the social condition of their inhabitants than the State and City over which your Highness so auspiciously and benevolently rules. * * * The air of universal prosperity which characterizes your Capital and district, which surrounds the happy and contented appearance of your people, are all marks of conscientious and intelligent administration which have met my eye on every side."

the noble buildings which are rising in all directions under your Highness' auspices and amply generous provision which you have made both for the needs and gratification of your people, have confirmed me in the opinion which I had already reason to entertain, that in your Highness India possesses one of the most promising, high-minded, and wise rulers with which she has been ever blessed. It is difficult to convey in words the satisfaction which a Viceroy experiences at being able to arrive at such a conclusion in regard to one most influential and important of Her Majesty's feudatory Princes. In your Highness I feel the Queen-Empress possesses indeed the noble *arkan-i-shahut*, a firm and trusted pillar of State, and that the Indian Government is entitled to regard you as a sympathetic and worthy coadjutor in its great work of advancing the general happiness and prosperity of the inhabitants of Hindustan. Believe me, Maharaja, there is no object dearer to my heart than to acquire the confidence and good will of the Prince of India, to make them feel with what kindly feelings I regard them, how anxious I am in respect to their rights, to maintain their dignity, to add to their consideration and *ikrar*; but it becomes ten times easier to do this, and in a more perfect labour of love, when the conduct of a native ruler is so worthy of praise and admiration as your own."

Highly eulogistic as this expression of the Queen's representative is which indisputably assigns to the young Prince a foremost place amongst the wise and beneficent rulers of India, it must be remembered that His Highness' career has only recently commenced and that the good work he has accomplished may be regarded as only an earnest of what he may do in future. That his reign will form a bright epoch in the annals of Baroda indeed goes without saying. Whilst admitting, however, that the Maharaja received at the hands of the Viceroy only what was his due, let it not be forgotten that the eulogium of Lord Dufferin also reflects no small praise on Mr. Melvill and Sir Madaya Row for the genuine interest they evinced in the progress of the Prince, but more especially on Mr. Elliot, the Prince's tutor and governor, to whose special ability, unflagging zeal, and rare sympathy with his pupil, the Prince owes so much that has contributed to his intellectual development and to the settlement and expansion of his character. These services, being virtually rendered to the cause of benevolent government in Baroda, Mr. Elliot's name, it is not too much to say, will ever remain associated therewith, and his labours have received recognition from the British Government by his admission into the Order of the Indian Empire. His Highness has also shown his own appreciation of Mr. Elliot's worth by appointing him to one of the highest administrative posts in Baroda, that of Survey and Settlement Commissioner of the whole State.

Before concluding this sketch, reference must be made to the Prince's tour on the continent of Europe. Under medical advice it became necessary by travel and change to seek for the restoration of his health, which had been much impaired by his incessant devotion to public business and the duties of his position. Desiring also to gain a personal knowledge of English institutions and of the English mode of government and of the Western world, His Highness set out in May 1887 on an extended tour over the Continent, accompanied by the Princess and a considerable suite. Having spent several months in Italy, Switzerland and France, he arrived in England in the following November. On the 5th of December the Maharaja proceeded to Windsor accompanied by the Maharani, and was most cordially received by the Queen-Empress. After a private interview with the Maharani, Her Majesty held a special investiture of the most exalted order of the Star of India. The Gackwar having formally received the honour of Knighthood, was invested by the Queen with the Decoration of Grand Commander of the Star of India and was afterwards presented by Her Majesty with an enamelled medallion portrait of herself. His Highness, on his return to Baroda, received a most enthusiastic reception from his subjects, who eagerly welcomed their beloved sovereign amongst them in renewed health and vigour. At the station he was presented with an address from the public of Baroda. The route traversed by their Highnesses was decorated with triumphal arches and was strewn with gold and silver flowers, whilst women stood at the street corners holding sacred fire *buthes* on brass trays laden with ceremonial offerings, and loyal inscriptions of welcome greeted the royal couple all the way to the palace.





The Most Hon. the Marquess of Ripon



The Most Hon. the Marquess of Ripon, K.G., G.C.S.I.



THE forward and benevolent policy which has characterised Lord Ripon's administration of India has given him a place in the heart of the nation which will be retained as long as British rule in that Empire endures. Many of the Queen's representatives before him were animated by the kindest feelings towards the people, but it was reserved for Lord Ripon to strike out an essentially new line of policy—to break through the trammels of what may not inaptly be called conservative ideas of dominating a subjugated people, such notions being based on circumstances which have ceased to exist, or have materially altered. Trained by long, varied, and distinguished public service in his own country, Lord Ripon carried with him to the scene of his new labours all the essential attributes of advanced liberal-minded statesmanship, aided by an inborn instinct for doing good. His honest and earnest endeavours for the intellectual, moral, and political elevation of the millions committed to his charge endeared him to the country beyond all expression, and the ovation which he received on his resigning the reins of office was such as to find no parallel in Indian history.

George Frederick Samuel Robinson, K.G., G.C.S.I., C.I.E., first Marquess of Ripon, was born on the 24th of October, 1827. The son of the Earl of Ripon, by Lady Sarah, daughter of the Earl of Buckinghamshire, he not only inherited a distinguished title, but was heir to great memories, such as justly cling to names that are indissolubly wedded to the history of the nation. Love of freedom and independence of thought, combined with staunch loyalty, are characteristics that stamped alike the sturdy race of Hobart and the upright progenitors of the Robinsons. Most markedly were the race attributes developed in the young Viscount Goderich, and never throughout a laborious and eventful life has he swerved from the path his fathers trod; never has he sullied the grand inheritance he received unstained: "a proud conscience and an honest name." Having elected to enter the diplomatic service, Lord Goderich first became an *attaché* at Brussels in 1849, but afterwards deciding to wage political battle in the House of Commons, he returned to England, and took his seat in 1852. His real ability soon gave him prominence; and the year 1859 found him occupying the responsible position of Secretary of State for War in the Administration of Lord Palmerston. Having succeeded to the family honours, the Earl of Ripon devoted his attention to the affairs of India, acting as Under-Secretary of State for that great Dependency for some months, and in 1866 holding the portfolio of Secretary of State for India. In 1871 he was nominated Chairman of the Commission appointed to arrange the Treaty of Washington, and so well did he fulfil the important and delicate duties that devolved upon him, that he was granted the additional honour of a Marquisate. During all this time Lord Ripon was known as a prominent Freemason, and the year before his increased honours he had accepted the coveted and proud position of Grand Master of the Freemasons of England, the post now filled by His Royal Highness the Prince of Wales. Quite unexpectedly, and to the astonishment of most who knew him, in 1874 he resigned this high office; and a few days after it was known that he had joined the Church of Rome. He was duly received into the Church at the Oratory at Brompton on the 4th of September, 1874.

Naturally, so remarkable a theological change on the part of so prominent a man and so distinguished a statesman, excited no little comment, chiefly adverse; and there were not wanting persons to assert that he, a man of commanding intellect, had surrendered his conscience and fettered his intelligence, and that his political day was over. The Marquess of Ripon, however, has always shown himself strong in the great attribute of moral courage. The virulent criticism to which he was subjected; the undeserved obloquy with which he was assailed; passed him by unheeded: he had formed his own deliberate judgment, and acted up to it. Those who imagined he would retire from politics were very much mistaken, and in 1880, when Mr. Gladstone was called to power, it was announced that he had accepted the post of Viceroy of India, in succession to Lord Lytton. Then arose a perfect storm.

of factitious indignation. The worn-out cry of Jesuit rule was furbished up for the occasion, meetings were organised in various places, including Exeter Hall; and the word went forth that to appoint a Roman Catholic as Regent of the Queen was actually tampering with the Constitution. Mr. Gladstone however stood firm. He knew the man who was wanted for India; he knew that Lord Ripon was that man. At that time there were troubles indeed on hand. The war with Afghanistan was, it is true, practically over; but the more difficult task of the pacification of the country remained. More than that, the disaffection all over the frontier had to some slight degree spread to the provinces owing English sway. The people were dissatisfied by reason of many inequalities of legislation and various oppressive imposts; and a discerning eye could detect signs and symptoms which belied the optimist statements of complete tranquility so lavishly uttered, and which even boded ill to the peace of the peninsula. Under these circumstances, the task which Lord Ripon set himself to accomplish was one of no ordinary difficulty of no common magnitude. He approached it in a characteristic spirit, and aided by his long departmental experience, was able to bring real knowledge to bear upon the situation. He did not go to India to talk and attitudinise, or to outvie in splendour the princely native Courts, but to act. "I should prefer," he said in his first speech, "that your judgment should be pronounced, as I am sure it will be, intelligently and fairly, on my conduct, when you have been able to judge of me by acts." It was, in truth, a period during which action was most essential. To use the graphic words of the Honorable Sir Raymond (then Mr. Justice) West, "there was a generally spread feeling of unrest and craving for some new departure in politics, some relief from the burdens of war, some definite movement in the direction of internal reform." It may be said, and indeed it has been remarked by persons in no way hostile to Lord Ripon, that he strove to accomplish too much; that he forced forward measures that were premature in their inception and impossible of realisation; and that he strove, with his pronounced Liberalism, to revolutionise the traditional Conservative theories which are the fundamental principles of British rule in India. Some truth there may be in these assertions, but it must ever be remembered that it is possible to wait so long an opportunity that at the last moment it passes one by. The best fruit is that which is plucked from the tree, for if allowed to ripen till it drops it usually spoils. There always have been, nay, there always will be, persons who aver that the times are ever inopportune for reform; and had the voices of these alarmists been heeded no important administrative changes could possibly have been effected in the affairs of the world. Lord Ripon recognised this great truth, and addressed himself to his work in right earnest. The Vernacular Press Act, the object of which was to restrain the free expression of Native opinion and feelings on the acts of the Government and of its officers, was an unwise and unnecessary piece of legislation, which the Native press regarded as a grave reflection on its good sense, good faith, and loyal tone. That occasionally a few prints indulge in hasty and extreme expressions against British rule cannot be denied, but these are perhaps the natural language of an opposition having no other lawful outlet. They are as few and far between as they are insignificant, and ought not to be considered as affecting the generally appreciative and loyal character of the whole order. The odium of the ban was felt to be all the more galling from reflection on the fact that the very freedom of speech, whether in the press or on the platform, which has ensured to the British their best safeguards against possible oppression, was denied to India. Lord Ripon lost no time in repealing the obnoxious measure—an act which was hailed with satisfaction throughout the land.

He extended and remodelled the existing scheme of Local Self-Government, on the basis of popular election. Larger powers were invested in rural and urban boards for the management of their local affairs, and where rural boards did not exist, he endeavoured to create them by utilising the local materials which were available, the aim in view being to educate the people in the art of governing their own affairs. Impressed with the wretched condition of the peasantry, he adopted measures to save them from oppressive assessments and from their chronic indebtedness. He resuscitated the Department of Revenue and Agriculture, which paid special attention to agricultural improvements, exhibitions of Indian produce, and works connected with the raw produce of the country. This department prohibited re-assessment of the lands that were already once surveyed and assessed, and allowed the cultivators to reap the benefit of improvements effected by themselves on their lands. Lord Ripon also sought to relieve unfortunates from the relentless grip of the money-lenders, by recommending the founding of agricultural banks by the State, which should make advances to needy ryots under certain well-defined rules and conditions, on the lines advocated by Sir W. Wedderburn.

Another important step taken by the Government of Lord Ripon towards raising the intellectual status of the masses was the establishment of an Education Commission, for the purpose of instituting a careful and elaborate inquiry into the working of the whole system of public education. This Commission after painstaking inquiry throughout the various provinces of India made a report to Government in 1883. The recommendations of the Commission gave encouragement to the indigenous schools which had not previously received that recognition.

from Government which was eminently desirable. The principle of self-help in the extension of high schools and colleges was strongly affirmed; and particular stress was laid upon the duty of assisting primary education from provincial and municipal funds. Nor were the needs of certain sections of the people who, for various causes were unable to avail themselves to the fullest extent of a State system of public instruction, forgotten. The wise reforms advocated by the Commission were cordially approved by Lord Ripon; the general effect of the recommendations being to give a more liberal recognition to private efforts and to those schools and colleges conducted on the system of grants in aid. As a result of the exhaustive inquiry and report, measures were passed limiting the public outlay on higher education, Government providing for a more extended dissemination of primary instruction.

The abolition of a large portion of the import duties was the next measure of reform, and although this proceeding was received with anything but general favour, the result proved that the measure was dictated by statesmanlike prudence. Another much controverted proceeding was the reduction and equalisation of the salt tax, which had weighed heavily on the poorer classes, and hampered the trade; but in this instance again, the prognostications of alarmists were not fulfilled, for with the decrease of the impost the salt revenue went up to a considerable extent, and in a comparatively brief period the increased consumption re-adjusted the revenue. Added to these measures, the condition of the agricultural community in Bengal occupied the close attention of the Viceroy during the whole of his term of office, and at the conclusion of his rule he was able to leave a Tenancy Bill, regulating the relations between landlord and tenant in Bengal, which was almost ready to receive the sanction of his successor. The last act of Lord Ripon was an attempt to extend the jurisdiction of the Mofussil Criminal Courts over European British subjects independently of the nationality of the presiding judge, or in other words, to invest Native civilian judges and magistrates of a certain status with authority to try European criminals. This measure was more than the national pride of the governing race could endure. It produced quite a ferment in the European population. The "Ilbert Bill," as it was called, after the law member of his Council, aroused against Lord Ripon a storm of bitter opposition and coarse obloquy from his countrymen, which broke forth with volcanic violence. It also engendered for the time being a bitter race antagonism that was truly deplorable. And yet it was nothing more or less than a bare act of justice to the people. In his memorandum to Lord Hartington Lord Ripon stated that he simply desired to completely remove from the law all distinctions based upon the race of the judge; to quote his own words "the limitations remaining on the jurisdiction of particular classes of magistrates will be based, not on any difference of race, but simply on differences of training and experience." This desire arose from a natural process of educational evolution. Here we may fitly give Lord Ripon's defence in his own language for the line of conduct he pursued. Speaking at Leeds, shortly after his return from India and dealing with this subject, Lord Ripon said:—"In 1872, the argument of those who advocated these principles (the assimilation of European and Native jurisdiction) was, the time is not far distant when native gentlemen, who have entered the Civil Service, will be rising to high official posts and when it will not be proper and just to exclude them from exercising full jurisdiction over all those who may be brought before them. Then that was a prospective possibility. In 1882 it had become a reality. Some of these gentlemen had risen to those high posts. Others were likely—not in large numbers, but, still, others were likely—to rise to them shortly, and they put to us the direct question:—'Are you, or are you not, going to put us upon a footing of equality with European members of the Civil Service in this respect?' How were we to answer that question? The Act of Parliament told us that there was to be no distinction of race, or of religion. * * * Who were the gentlemen who asked the question? They were men who had come home from England, and who had fought their way in open competition with Englishmen, Irishmen, and Scotchmen, and who had won their place in that competition. Some of them had come out second or third in that competition, and they said to us:—'How are you going to deal with us? Are you going to deal with us on the principle of the Act of Parliament and the Queen's proclamation, or upon some other more restricted theory?' I ask you how you would have had me answer that question?" The people of Leeds replied by endorsing the actions of the distinguished statesman who addressed them; and to-day advanced politicians in England generally acknowledge the justice of and accept the policy enunciated by Lord Ripon.

The storm raised by the Anglo-Indians was finally allayed by a compromise, which left the principle in regard to Native District Magistrates and Sessions Judges untouched, while it gave Europeans the option of demanding a jury in nearly all cases before the District Courts. When the time arrived for Lord Ripon to lay down the burden of the Vicerealty, the people and the princes, to whom he had proved an equally true friend, united to do him honour. In his travels through Upper India he was everywhere greeted with demonstrations of loving sympathy. Enthusiastic meetings were held in all parts of the Indian Empire to concert measures for testifying the

gratitude to their departing friend, and soon monuments and memorials began to be raised throughout the land to perpetuate his name and the memory of his deeds. As a specimen of the tribute paid to him by the public voice of the country we are tempted to quote the subjoined extract from the speech delivered by Mr. Badrodeen Tyabji, who was at the time a member of the Bombay Legislative Council. He said: "Gentlemen, I ask you -- you, the representatives of every caste, colour, and creed, composing our vast Indian community; you, the representatives of every shade of public opinion in this country; you who are acquainted with the inmost thoughts that agitate or gladden the breasts of our countrymen. I ask you, has India ever been so tranquil, has she ever been so happy, has she ever been so devoted to Her Majesty's throne, as during Lord Ripon's Viceroyalty? Gentlemen, during his Excellency's reign we have almost forgotten that we are living under a foreign government. It was not the Queen of England who was ruling over us, but the Emperor of India. It mattered not to us that our gracious Sovereign happened to be a native of Great Britain, any more than it mattered to our ancestors that the great and wise Akbar, the magnificent Shah Jehan, or the powerful Aurangzeb were descendants of Mogul conquerors from Central Asia. Gentlemen, composed as we ourselves are, of a thousand and one races, we are concerned not with the race but with the policy of our rulers. Can we, then, gentlemen, feel otherwise than grateful to a Viceroy who has adopted and has acted up to the lofty maxim, 'Righteousness exalteth a nation,' who has given us the boon of local self-government, who has restored freedom of speech to our Vernacular Press, who has removed our race distinctions and disqualifications as far as practicable, who has revived our expiring arts and industries, who has encouraged our local trades and manufactures, who has placed the education of our people upon a far broader and firmer basis than as ever been the case before? Gentlemen, Lord Ripon's name has already become a household word in India, it is already deeply engraved in the hearts and the affections of the people. It has already become the symbol for all that is pure, just, generous, sincere and disinterested in the policy of England towards this great Empire. Gentlemen, it is to perpetuate the memory of this great and beneficent Viceroy, it is to hand it down to succeeding generations and to enshrine it in the hearts and the affections of our children's children that we have assembled to-day. Whatever memorial we raise to Lord Ripon will serve to remind the inquirer of the illustrious Viceroy who knew not the distinction of race, colour or creed, who had the generosity to conceive and the courage to carry his beneficent policy into execution. Let us hope that it will encourage future statesmen to follow in his footsteps, and that the consistent pursuit of his policy will ultimately lead to the fusion of India into one great and united Empire, indissolubly binding the interests of Her Majesty's European dominions with those in Asia, and resting the loyalty of the people not upon the bayonets of the soldiers, but upon the affections, the contentment and the gratitude of the people. Gentlemen, with these observations I beg to move, 'That this meeting representing the various native communities of Western India desires to place on record the deep sense of gratitude entertained by them for the eminent services to India rendered by the Marquess of Ripon during his administration as Viceroy of India.'" Thus Lord Ripon left the Indian shores, and if honors born of gratitude and heartfelt blessings can confer happiness, then, assuredly, he should be able to look back upon the period of his Viceroyalty with contentment which is admitted to be a great gain.





The Rt. Hon. Sir James Fergusson.



The Rt. Hon. Sir James Fergusson, K.C.M.G., G.C.S.I.



WHEN the history of the world comes to be written Scotland will be found to have taken a first place in it!" These words were penned many years ago by one of the foremost historians and their accuracy, far from being ever impugned, is confirmed by the willing testimony which Englishmen bear to the excellence of the character of their neighbours beyond the border. Well indeed has the most northern territory of Great Britain been designated "the land o' the leal," for in no other country can be found greater inflexibility of character combined with gentleness of heart, winning courtesy, and that innate nobility which in the words of Lord Lytton "levels all ranks and lays the shepherd's crook beside the sceptre." India has had experience of Scotsmen: some good, some bad, but few indifferent. Mediocrity is not what Artemus Ward would call a Scotsman's *forte*. According to the American humorist "every man has his *forte*;" and, if this be so, that of a Scotsman would appear to be to rule and to stamp his career with the word "Success." Nor is this ambition to succeed often attended by unfair means. The words of Burns have sunk deep into the hearts of most Scotsmen:—"The king can make a belted knight, A marquess, earl, an' a' that; But an honest man's aboon his might; He canna hope to fa' that." It is no slight praise to say of Sir James Fergusson that he is essentially one of those honest men whom Burns asseverates and the world acknowledges that kings cannot create. A staunch Conservative, he has never throughout his official career allowed politics to influence his judgment, or permitted himself to be swayed by party bias. Slips he may have made—as who has not?—he would be more than man who could never err or who could please everybody; but it is not too much to say that the actions of Sir James Fergusson have ever been dictated by a desire to do right, or what he believed to be right.

Sir James Fergusson, son of Sir Charles Dalrymple Fergusson, fifth baronet of Kilkerran, by Helen, daughter of the Right Hon. David Boyle, Lord Justice General of Scotland, was born in Edinburgh in 1832, the title having been conferred in 1703, and succeeded to the baronetcy in 1849 on his father's death. The family of Fergusson is a very ancient one, and has been seated in Ayrshire since 1312, when Robert the Bruce granted the Castle of Kilkerran to a direct ancestor of the present baronet. Fergus Fergusson had a Crown Charter of Kilkerran in 1466. Sir John Fergusson of Kilkerran, who supported the Marquess of Montrose in the cause of Charles I. suffered greatly in consequence and almost brought the family to ruin, but subsequent members were able to restore it to its former status and influence. The Fergussons are intimately related to some of the noblest families, being connected by marriage with the Marquess of Dalhousie, the Earls of Lauderdale, Eglinton, Glasgow and Stair, and Lord Balfour of Burleigh. In 1796 Sir Adam Fergusson claimed the Earldom of Glencairn, and although he was proved to be heir general, he was not held to have sustained his claim to succeed through a female, and the title has remained in abeyance. India is no new sphere of labour to members of the family, many cadets of this house having served in the peninsula.

Sir James was educated at Rugby and Oxford, and afterwards entered the Grenadier Guards, with which distinguished regiment he served through the Crimean War, being wounded at the battle of Inkerman. He attained his captaincy in 1854, and in the following year he resigned his commission. Prior to leaving the army he had been returned to Parliament in the Conservative interest for the County of Ayr, which constituency he represented from 1854 to 1857, and again from 1859 to 1868. He was Under-Secretary of State for India from June 1866 to July 1867, under the administration of the Earl of Derby, and Under-Secretary of State for the Home Department from July 1867 to August 1868, when he was appointed by Lord Beaconsfield—then Mr. Disraeli—to the Governorship of South Australia, and was sworn a member of the Privy Council. Sir James was afterwards, in 1873, transferred to the Governorship of New Zealand, which

for the sick, the native States of to-day are very different from the native States of some years ago. Mutual feuds and jealousies have been healed, and a healthy rivalry in progress has been stimulated and developed. The younger chiefs have been educated in English colleges; have been trained in manly exercise, and have acquired the manners and feelings of English gentlemen; and now in the government of their States many of them carry into practice the principles which have been carefully implanted in them at school. The old order is giving place to the new, and the suspicious and jealous exclusiveness which used to characterise so many of them, has been dispelled by the light of a higher knowledge and a wider experience." At the termination of his period of office Sir James Fergusson left India, and on his return to England again entered Parliament and accepted from Government the portfolio of Under Secretary of State for Foreign Affairs.

No Governor of the Western Presidency has exhibited a greater independence of character or a stricter sense of justice in the discharge of his multifarious duties than Sir James Fergusson. In his treatment of the various public questions of the day he has given proofs of a cultured and broad mind; of a ready and comprehensive grasp of the cardinal points of complex administrative problems which he was called upon to solve; and a genuine sympathy with the wants and just aspirations of the people. He ever held the balance evenly between Europeans and Natives, and in the dispensation of official patronage he was guided by no other consideration than a high sense of right and justice. Although he never courted popularity, it may be said to have been thrust upon him by reason of his strict impartiality and courtesy. No previous Governor had been so much in touch with the views and feelings of the Princes, or had had their welfare more at heart, and none acquired their respect and affection to so great an extent as he. There was a feeling of general regret on their part at his departure, which was plainly exhibited by their liberal contributions to the memorials raised in his honour, and in their coming from great distances, at serious inconvenience, to bid him a parting fare-well. Amongst these memorials was the Fergusson Museum and Library at Bhuj, founded at a cost of Rs. 30,000. In saying what we have said we are not unaware of the fact that Sir James Fergusson incurred slight unpopularity with both English and Natives in respect of some of his legislative measures and official acts, but it is only fair to all parties concerned to say that the differences were soon forgotten, and all classes of people joined in doing honor to one in whose acts they clearly saw that decision of character which disdains to win the fleeting popularity of the hour at the expense of honest convictions and whose readiness to defer to reasonable and respectful representations gained for him still further appreciative regard.





H.H. The Mah Rao of Kutch.



H.H. Maharaja Mirza Shri Khengarji, G.C.I.E., Maha Rao of Kutch.



HIS HIGHNESS MAHARAJA MIRZA MAHA RAO SHRI KHENGARJI, Savai Bahadur, Rao of Kutch, belongs to the tribe of Jareja Rajputs, is the eldest of the two sons of His Highness the late Maharaja Pragmalji, and was born in 1856. As he was a mere lad of ten years on the death of his father in 1876, a Council of Regency, consisting of the Political Agent as President, the Dewan for the time being, a member representing the interests of the Durbar, a Jareja Chief, and a member of the mercantile community, was formed to carry on the affairs of the State. At the same time the British Government took active steps to provide a suitable education for the young Prince. It was at first proposed that the lad should be sent to the Rajkote Rajkoomar College, but in deference to the wishes of the Dowager Rani, Naniba Saheb, that proposal was given up in favor of engaging a special tutor. Mr. Chotalal Sewakram was selected for this post, but when the Prince had made some progress in his studies, it was thought desirable that his education should be superintended by an English tutor, and accordingly Captain Wray was appointed for that office. Like his great brother prince, the Gaekwar, the Rao too, gave early indications of his intelligence and of his desire to acquire knowledge, Colonel Parr, the then Political Agent, describing him as "a most promising boy of ten." The fair promise of his early youth has been redeemed, and the young Prince had the satisfaction of being complimented, in 1877, by such a competent judge as Sir Richard Temple on his general progress, and the accuracy and ease with which His Highness spoke in English. The natural ability of His Highness, joined to close application, enabled the Bombay Government to say in 1882:—"Kutch will soon be provided with a ruler, whose personal example and administration will entitle him to the esteem of the paramount Government and the devotion of his subjects. The success of His Highness' education is shown not only in knowledge and reasoning power, but in many habits and disposition, and in a gentlemanlike bearing. The acquirements and character of His Highness have induced Government, with the authority of the Government of India, to introduce His Highness into the Council of Administration at an unusually early age, whereby it is hoped that he will be fitted to undertake the duties of Government at the earliest period at which they are entrusted to the Princes of India." "This promise," the late Council of Administration observed, "has been amply fulfilled, and His Highness Rao Khengarji has developed into an educated, capable and highly enlightened ruler with wide sympathy for all that is good." In September 1882 the Rao was formally admitted a member of the Council of Administration, and Colonel Phillips was able to report that he had found His Highness most regular and punctual in his attendance at the weekly meetings of the Council, and that he took an intelligent interest in all matters brought before it. The Political Agent added:—"The Rao has acquired more general information than is usually found in young men of his age, not only in his own rank of life, but even among the professional classes. He is anxious now to devote more time to acquiring a practical knowledge of the revenue management of his State, and he already sits with the Dewan to hear appeals." It may here be mentioned that the progress and development of the Kutch State during the minority of the Rao was largely due to the untiring efforts of the Council of Regency and especially to the late able and hard-working Minister, Manibhai Jushbai, whose valuable services were heartily recognised by Sir James Fergusson and who, at the installation of the Rao, received the title of Dewan Bahadur in recognition thereof.

The eleventh of August, 1884, was a great day throughout Kutch, and especially in Bhuj, for then the young Rao attained his majority of eighteen years and was formally invested with full powers of State. The following proclamation was issued by his Highness to notify the event:—"Be it known to all concerned that the functions of the Council of Administration which conducted the affairs of the Province during my minority have terminated, and I have acceded to the full powers of the State of Kutch from this day. It is my earnest

desire that my subjects should always be happy and contented, that their welfare should increase from day to day, that the country should go on prospering and advance intellectually, morally, and materially. In promoting this object, I rely on the loyal co-operation of my Kamdars, Bhayad, Jagirdars, Zemindars, Girassias, and mercantile and official classes, and all other subjects. I invoke the blessing of the Almighty Providence on the career I have this day commenced." This proclamation was read with due formalities at Bhuj and in all the principal towns of the Province amidst the utmost manifestations of joy. The day was observed throughout the country as a general holiday, and celebrated by the people by rejoicings in various forms feastings, illuminations, fireworks, processions, fairs, distribution of food to the poor, and prizes to school children, singing parties, and such like. The State festivities usually attendant on such an event were, however, postponed by His Highness till the arrival in the November following of His Excellency the Governor, Sir James Fergusson. On the 13th of November Sir James arrived at Bhuj. The next morning the Governor left the Residency on his way to the Palace, accompanied by Colonel Phillips. On alighting, Sir James was received by the Rao, who conducted him to the Durbar room. His Excellency opened the Durbar with the following declaration to His Highness:—"In the name of the Queen-Empress we now instal your Highness as the 'Rao of Kutch.' He then addressed the Rao, and those present, and in the course of his speech said: "I venture to augur very favourably of His Highness' reign. His natural intelligence has been well developed, his mind has been instructed by a liberal education, he possesses a complete knowledge of the circumstances and wants of his country and people, but more hopeful still are his disposition and character. The frequent opportunities which I have had of judging of them, as well as the unanimous testimony of those who have known him from childhood, convince me that he possesses a kind heart as well as a clear judgment, and cherishes a resolute adherence to the call of duty. These qualities are not unknown to his subjects, and they cannot fail to deepen their hereditary attachment to his family and person, which is so remarkable. It may, indeed, actuate him to deserve and reciprocate it. I doubt not that it will. I shall deem myself very ignorant of character if His Highness does not realise our best anticipations; nay, more, it would be one of the greatest disappointments of my life. Great as are the trials of a prince the temptations to weakness, the danger of being spoiled by adulation and power—all may be encountered and overcome. On the other hand, if such are the drawbacks of absolute power, its advantages and opportunities are infinite, if benevolence and unselfishness be its guide. My dear friend, I wish you from my heart a long and happy life, brightened by health and solaced in all your labours by the love of a grateful people. Sure I am that in your Highness the Empress and the Government will ever possess a valued and faithful ally. Nor will Her Majesty's Government fail to render you their effectual support."

In the course of his reply to this address His Highness said:—"Conforming to what I believe to be a sound motto, 'Deeds, not Words,' I shall refrain from making any lengthened allusion to my future programme; it will, I think, be sufficient to say that I am quite alive to the fact that we live in an age of progress and enlightenment, that I fully realise the duties and responsibilities attached to my position as ruler, and that under the blessing of Providence and the cordial sympathy and support of the Imperial Government, and the loyal co-operation of my subjects in several parts of the eastern hemisphere, whose attachment to my house is proverbial, I shall in all my actions bear in mind the fundamental principle of good government viz., to promote the happiness of the people, and the several subordinate axioms of sound and vigorous administration deducible from the same principle, thus ensuring, as far as possible, the intellectual, moral and material advancement of the Province. Following in the footsteps of my respected father and grandfather, I shall be invariably solicitous to maintain and strengthen the intimate connection subsisting between the British Government and this State—a connection, the value of which to me and my country cannot be too much appreciated. I conclude with a fervent prayer to the Almighty to help me in the fulfilment of the duties which have devolved on me as ruler of Kutch."

The installation ceremonies were brought to a close on the 16th of November by the presentation of various congratulatory addresses to His Highness the Rao from the Bhayad and the Zemindars, the Mahajans or guilds of Bhuj, Anjar, Mandra and Jakhan, and from the subjects of Kutch residing partly in British territory and partly on the continents of Asia and Africa. For the purpose of encouraging commerce, and to afford convenience to the people of Kutch, many reductions in customs dues were made by His Highness on the occasion of his installation, and the Izara or farm, given at Mandvi or "Sortee," which partook of the nature of gambling, was abolished. To still further commemorate the event of the assumption of power by the Rao, it was resolved that:—"In order to afford relief to those who are in a helpless condition, such as orphans, children abandoned by their parents, aged and infirm destitutes, etc., a fund should be started for the benefit of His Highness' subjects, whether residing in or out of the province, and called 'Kutch Maha Rao Khengarji Nirashrit (Destitute)'

Fund.' His Highness generously initiated this movement by a subscription of Rs 50,000. During His Highness' reign a number of donations have been given to several institutions and for charitable works, with due discrimination. The total sum thus bestowed up to the close of 1886 amounted to Rs. 2,01,300. On the 2nd of March, 1885, a Durbar was held at the Bhuj Palace for the investiture of His Highness with the hereditary distinction of "Savai Bahadur" conferred on the rulers of Kutch by the British Government.

In April 1887, at the special request of His Excellency Lord Reay, Governor of Bombay, His Highness proceeded to England to represent the Princes of the Bombay Presidency on the occasion of the celebration of the Jubilee of the Queen-Empress, and during his absence he entrusted his State to his Dewan Rao Bahadur Motilal Lalbhai. His Highness presented a loyal address to Her Majesty, from which the following is extracted:—"The long period that your Majesty has occupied the Throne of the United Kingdom and its dependencies has been throughout so especially marked by progress and advancement as to be unrivalled in the annals of the world. Under your Majesty's benign rule, the rights and privileges of not only the Princes and Chiefs, but of all classes of people in India, have been scrupulously protected, and all the acts of the British Government have been always full of solicitous regard for their welfare; there is so widespread and deep-seated a conviction of this fostering care and sympathy for their interests that it is reflected in a high sense of gratitude towards your person throughout your Majesty's vast empire. Personal virtues and qualifications have shed such lustre on your Majesty's exalted position, and have been productive of so much good to all classes of your subjects, that your life is rendered truly glorious, and your name and fame are enshrined in the hearts of the millions of your subjects inhabiting all parts of the globe. The blessing of so long a reign of such an illustrious sovereign is a real blessing to humanity, and the nation and empire cannot be too thankful to Almighty God." Whilst in England His Highness was created a Knight Commander of the Indian Empire.

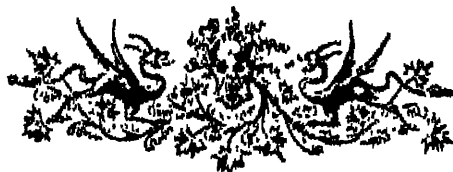
A concise sketch of the Kutch dynasty may here be fitly introduced. The Jareja Rajputs are descended from the Summa tribe, and are said to have emigrated from Sind about the fifteenth century under the leadership of Jam Lakha. Up to 1540 the Jams ruled over Kutch, which was divided into three districts, but about that time Khengar, with the aid of the King of Ahmedabad, succeeded in acquiring the mastery of the whole province, and received from the King the title of Rao of Kutch. Jam Rawal, uncle to Khengar, who had previously swayed a great part of Kutch, fled to Kathiawar, and founded the present ruling house of Navanagar. The Raos succeeded, according to primogeniture, for six generations, but on the death of Rayadhan Rao, the third son, Pragji, seized the throne, having caused his brothers to be murdered. He, however, placed the son of his elder brother in independent charge of Morvi, which is still governed by his descendants. On the death of Lakhpat Rao his sixteen wives burnt themselves on his funeral pyre, their tombs being close to the British Residency in Kutch. It is stated that the practice of female infanticide, for which the Jarejas were notorious, was introduced by Jara, who killed his seven unmarried daughters because he could not find suitable partners for them. Up to the present time fifteen princes have ruled in Kutch since Khengar, of whom Rao Desulji, the grandfather, and Rao Pragmalji, the father of the present chief, were perhaps the most noticeable. Pragmalji, who was described by British authorities as a "most enlightened and liberal," as well as a "loyal, consistent, and devoted friend" of the British Government, was a somewhat remarkable man. Inheriting from his father an appreciation of British rule, and whilst equally truthful and loyal as his sire to the English Government, he had more courtly manners, more refined and costly tastes, and a much higher idea of his power and prerogatives. During the fifteen years of his rule (1860-75), Rao Pragmalji showed himself anxious to improve the management of State. He framed codes for the guidance of his officers in matters of civil and criminal justice, he undertook works of public usefulness, and introduced a State system of education and vaccination. In reward for his efforts at good government, he was in 1871 honored with the dignity of Knight Grand Commander of the Star of India. He was a great friend to education, and besides endowing the High School at Bhuj he founded two "Rao Sir Pragmalji Scholarships" in the Elphinstone College, and two in the Sir Jamsetji Jijibhoy School of Art, Bombay. Rao Pragmalji built a palace at Bhuj at a cost of Rs. 30,00,000; constructed the Pragsar tank, which is an immense reservoir of rain water in the Chadwa range of hills, and a causeway in the large Hamirsar tank; he also built the jail, the hospital, the horse and elephant stables, and the schools at Bhuj and Mandvi; remitted transit duties, and occasionally remitted import duties in times of scarcity or deficient rainfall. He ordered out cotton gins, and introduced screw presses, and finished the Bhuj-Mandvi road. He was a great sportsman, and killed several wild animals, including a number of panthers. The total expenditure on public works started during His Highness' reign amounted to Rs. 32,41,435. The territory over which the Raos rule is situate chiefly in Kutch but a portion thereof is in

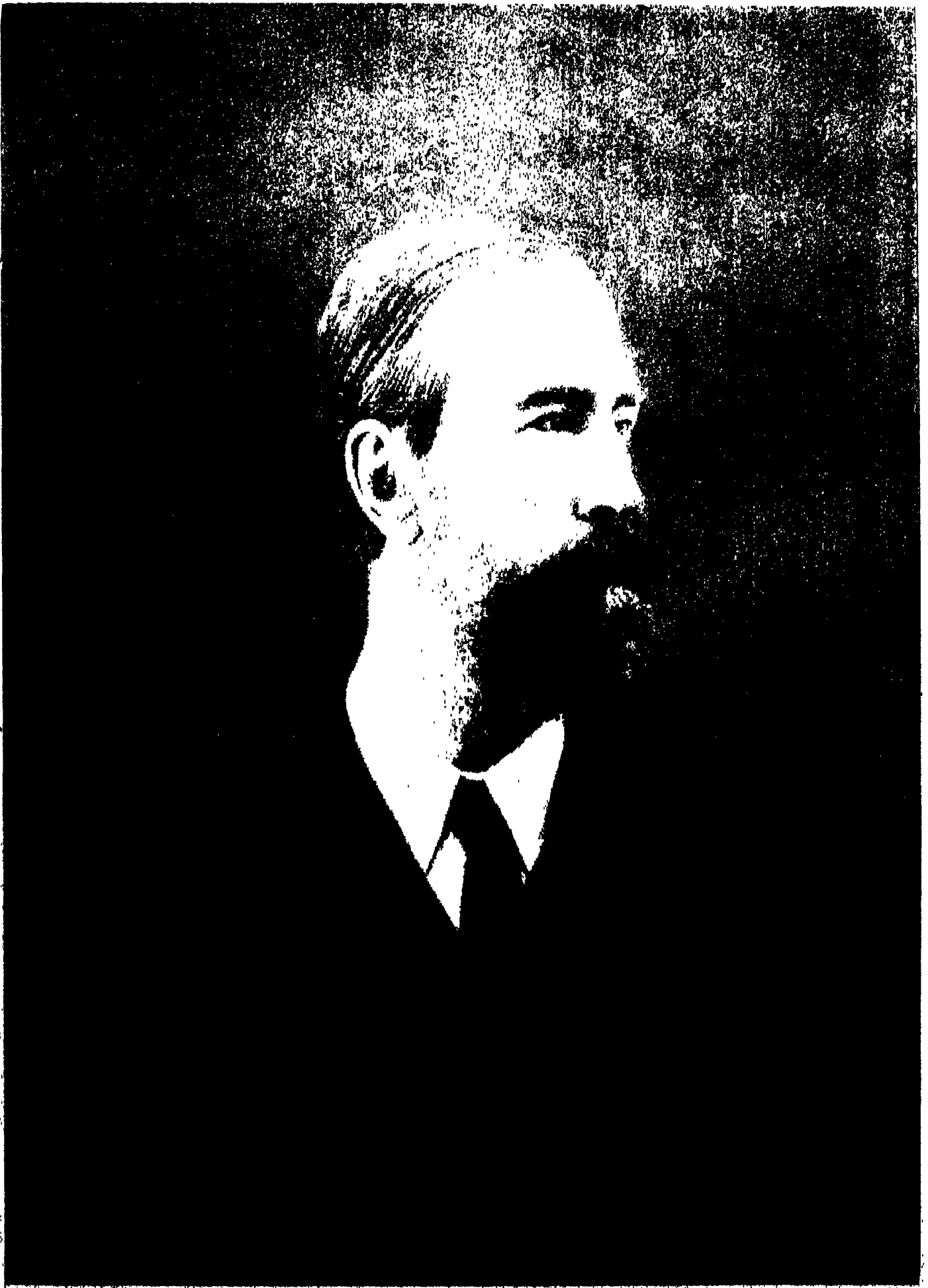
Northern and Western Kathiawar and has an area, exclusive of the Rann, of 6,500 square miles, with a population of more than 500,000 souls. The revenue of the State amounts to about £220,000 and the trade, which is chiefly carried on by sea, to upwards of £800,000. Kutch maintains a small army of its own consisting of 240 cavalry, 404 foot soldiers, 405 Arabs, 40 artillery and 3,000 irregular infantry, exclusive of 4,000 men which the Bhayad are under obligation to furnish when called upon by the Rao to do so. The ruling prince is entitled to a salute of seventeen guns.

The Rao takes a deep interest in education, and especially in the education of women. The Sanskrit Pathshala at Bhuj was founded by him at the time of his installation, to perpetuate the memory of his deceased revered mother, Her Highness Maharani Naniba Sahib, at a cost of Rs. 25,000; and he also founded the Fergusson Museum and Library at Bhuj, an institution erected as a memorial of the Governorship of Sir James Fergusson, which last undertaking cost upwards of Rs. 32,000. To encourage learning he has founded various scholarships of more or less importance, and has also inaugurated a fund from which deserving scholars desiring to study in England or America can obtain their expenses. Among the scholarships may be mentioned one to Kutch females attending the Grant Medical College in Bombay; the "Kutch Barton Scholarship," for females attending the Training College at Ahmedabad or Rajkot; a scholarship for female assistant teachers at Bhuj; the "Rao Sree Khengarji Scholarships"; and one for girls attending the High School at Poona. For males the Rao has founded scholarships for Kutchis receiving scientific and technical education in England; for students receiving agricultural or other scientific education in India; for Kutchis attending the Veterinary College at Bombay, the Veterinary School, Poona, and the College of Science, Poona; also scholarships open to any citizen of Bombay attending the Ripon Technical School, Bombay; and further gives annual prizes for qualifying for any professional function in connection with a mill, and for the work of a captain of a steamer. It should be mentioned that the scholarships for Kutchis resident in Bombay alone were established at a cost of Rs. 25,000. As a further stimulus to education, and especially with the object of encouraging native talent and spreading knowledge amongst the people, the Durbar annually commissions competent persons to write essays on various subjects, and to translate standard English works into the Gujarati language.

In the matter of public works, considerable improvements have been effected within recent years, especially in connection with the extension of roads, the pier and reclamation works, and the erection of new buildings. Since the accession of His Highness to the Gadi the expenditure incurred by the Durbar on works of public utility has amounted to upwards of Rs. 30,00,000. Great attention is also paid by the young ruler to Well irrigation, which has been found by experience to be most suited to the peculiar requirements of the province, the rainfall being limited and precarious. Other means of irrigation have also been adopted. Under his wise guidance strenuous efforts have also been made in the direction of the reclamation of land. In the course of the last ten years the number of acres of waste land brought under the plough amount to 63,564, and fifteen new villages have been established.

His Highness married in 1884 the daughters of the Thakore of Sayala and of Rana Jalamsingjee, cousin to the Raj Sahib of Dhrangadra. On the occasion of his marriage the custom of giving Fulekas, a grand dinner to His Highness and his following, and a nightly procession, according to old practice, was partly substituted by a small Durbar at which nazars were paid, which the Rao touched and remitted, to be utilized in furthering the cause of female education. The sum thus collected supplemented by the same amount granted by the Durbar amounted to Rs. 13,720. The junior Maharani, Her Highness Gangaba Sahib, gave birth in 1885 to an heir apparent, Prince Madhubha Sahib and by the senior Maharani, Her Highness Motiba Sahib, he has two daughters. The Rao is a thorough sportsman, fond of pig sticking, coursing, shooting and all manly exercises, for the enjoyment of which he has abundant opportunities in Kutch. He is also proficient at badminton, billiards, and gymnastics. He is, moreover, a firm though conciliatory ruler, and withal an accomplished gentleman, and is regarded by his subjects with a deep and ardent attachment, and it may be confidently asserted that the wise measures he has inaugurated and which he has in contemplation, will tend towards the development of the State and the happiness of his people.





H. E. Lord Reay



H.E. Lord Reay, D.C.L., G.C.I.E.

Governor of Bombay.

THE varied story of the life of Lord Reay reads more like a romance than a sober recital of facts. An alien by birth, though of illustrious Scotch descent, his Lordship has by dint of sheer pluck, perseverance and genuine ability, risen to a foremost position in the State, his diversified experience proving alike to him and to those over whom he rules an exceptionally great gain. It is not too much to say of Lord Reay that a more popular Governor never controlled the Presidency. Others of equal ability there have been, notably Sir George Clerk, Sir Bartle Frere and Sir James Fergusson, but none have been able to more aptly gauge the wants and wishes of the people—none have united those factors of tact and ability to a greater degree than has Lord Reay. In the task which he has been called upon to execute it is but just to say that he has been nobly seconded by his amiable and accomplished wife. As was well said by a local journal upon the arrival of His Excellency at Bombay, Lady Reay “possesses every attribute which can win popularity and influence for the Bombay Government House. With rare natural cleverness and brightness she unites great perspicuity and a liberal sympathy with whatever conduces to the culture and refinement of existence.” How true these words are is now well known in the society in which the graceful Lady Reay moves, and of a surety she has proved the axiom that a noble woman is a “crown of strength” to her husband. Not for one moment must it be inferred that we consider that Lord Reay needs support in the high office that he is selected to occupy. Personally he is eminently fitted, for multifarious reasons, for the post he holds. As Shakespeare says, he “is a scholar, and a ripe and good one,” and moreover he has, as it were, been cradled in affairs relating to the East. Of high birth, ample fortune, and possessed of influence that only those so fortunately bestowed can wield, Lord Reay is indeed a fitting man to whom to entrust the guidance of the affairs of a remarkable and progressive Presidency. Until his term of office has expired it is of course premature to express any detailed opinion as to his policy or to praise or condemn the results accruing therefrom. Suffice it that we are possessed of his Lordship’s views on many matters relating to Indian affairs, and if success does not attend him in all his aspirations, we shall at least have had the privilege of pointing out his whole desires, and of indicating the grooves towards which he would have wished the many questions of State affecting the welfare of the people to have been directed.

Sir Donald James Mackay, Baron Reay, of Reay, County Caithness, in the Peerage of Scotland, created 1628; Baron Reay, of Durness, County Sutherland, in the Peerage of the United Kingdom, created 1881; a Baronet of Nova Scotia; and Baron Mackay, of Ophemert, in Holland, was born in December 1839. He is a descendant of Eneas Mackay, who at the end of the seventeenth century was Colonel-proprietor of the Mackay Regiment in the services of the States General. His father, Baron Mackay Ophemert, was Minister of State, and Vice-President of the Privy Council, and died in the year 1876. His mother was the daughter of Baron Fagel, Privy Councillor of the Netherlands. The present Lord Reay was educated at the University of Leyden, where he graduated as D.C.L. in 1861. In the same year he became *Attaché* to the Netherlands Legation in London, a post he held until the year 1865, when he was transferred to the Netherlands India Office, where he remained until 1869, and immediately afterwards was appointed Chairman of the Amsterdam International Exhibition for the benefit of the working classes. He was in 1871 elected a Member of the Second Chamber of the States General, which post he continued to hold until, through the death of his father, he became the heir to the Scotch title. His father succeeded to the Peerage on the death of a cousin in 1875, but died in the spring of the following year without having claimed it. Lord Reay, however, at once embraced the opportunity of an English career, and immediately after his resignation of the States General, he was naturalized in England by Act of Parliament. In the same year he married Fanny Georgina Jane, daughter of Mr. Richard Hasler, of Aldingbourne, in Sussex, a widow of the late Captain Alexander Mitchell, M.P., of Stow, Midlothian.

Lady Reay is said to be, after Lord Roseberry, the largest landed proprietor in Midlothian. In 1878 Lord Reay was a Member of the International Jury of the Paris Exhibition, and Vice-President of the Section for Universities. When the International Monetary Conference was held at Paris, Lord Reay was a Delegate representing India, in company with Sir Louis Malet, and the views he expressed were decidedly in favour of Bi-Metallism. At the end of 1881 he was created a peer of the United Kingdom. He seconded the Address in the House of Lords in February 1883, and was speedily recognised as a politician of promise. He became, however, better known as a thorough-going educationalist. In the course of 1884 he was elected Rector of St. Andrew's University; President of the Associated Societies of the University of Edinburgh; Chairman of the Education Department, and of the Jury Commission of the Health Exhibition; Chairman of the International Conference on Education; Chairman of the Association for Promoting a London Teaching University; and in 1885 was appointed Governor of Bombay. On the occasion of her Jubilee, Her Majesty conferred upon Lord Reay the distinction of a Knight Grand Commander of the Order of the Indian Empire.

As before stated we are compelled by the exigency of circumstances, His Excellency being yet in office, to deal rather with the intentions and desires of the Governor than to treat of accomplished facts. Undoubtedly this places the biographer at a great disadvantage, and yet his work may be none the less useful, possibly, perhaps more valuable, to the careful student of Indian politics of to-day. It is easy to write that such and such a thing was done; it is not difficult to award undue praise, or to cast undeserved aspersions, but it is a matter of congratulation to be able to lay before the people the well thought out aspirations and opinions of one of their rulers and so to enable them, at the conclusion of his term of office, to see how far these wishes have been fulfilled, and to judge in what degree he was responsible for their realisation or non-fulfilment. In the important matter of education, Lord Reay holds liberal and advanced views. He is in favor of higher education in its truest form, so as to ensure its reality by securing due attention to every specific branch. Especially in the matter of legal training, he advocates a thorough grounding in the principles of Roman Law, and on such philosophical bases as those upon which the whole system of criminal law rests. In his view, political economy should be well taught in secondary schools, whether classical or modern, but, to this notion, many people will be found to object. Political economy is undoubtedly a ticklish subject to deal with, and like the system now in vogue of teaching physiology and psychology in English elementary schools, is too often liable to prove the truth of the old adage, that "a little learning is a dangerous thing." Indeed, the sound foundation upon which this proverb rests, is being now bitterly proved in England, in which country compulsory education has so far been found anything but an unmixed blessing. "Educate! Educate! Educate!" is the motto now adopted by most advanced thinkers, but the result of the too hard riding of the hobby is that the present is sacrificed to the future; that the dwellers of to-day suffer in order that those of to-morrow may reap a questionable benefit. At the same time, there is much to commend in the theoretical views advanced by Lord Reay. He holds that it is the duty of the Universities to train men for the public service, and that for the bulk of the nation what is wanted is the *Realschule*, an institution which "makes it possible for young Germans to write letters in three or four languages besides their own, and to fight their way into the offices of our merchants at Manchester and at Bombay." In the course of an address to the Social Science Congress, Lord Reay emphasised the importance of giving free scope to the greatest variety of methods of education and insisted that "the French-Canadian, the settler in New Zealand, the Parsi in Bombay, the ryot in the Deccan, the Scottish burgher at Aberdeen, the Connemara peasant, were all entitled to have that system of education which would develop, on national and historic lines, the strongest features of their race."

On two points of the Educational System, however, there is no possibility of differing with Lord Reay. The one is that technical and agricultural tuition should form a principal factor in every system of popular instruction, and the other that medical education in India should be placed on as efficient a footing as in England. Technical education has always had the warm support of Lord Reay. It is not here necessary to allude in detail to his efforts in this direction; sufficient be it to say that he has acted up to the spirit of his own memorable words:—"On my entire sympathy with every effort to encourage technical education you may rely; to assist in the increase of manufactures, industries and arts of all kinds, is one of the highest functions of a Governor of any State." With regard to medical education, there is no doubt that room for improvement exists. It is a matter of regret that the youth of India should be compelled to acquire medical teaching in the Universities of Great Britain: not to fit themselves for the medical profession, but in order to place themselves upon an equality with persons holding English qualifications and desirous of entering the Indian medical service. The injustice of such a distinction is the more recognisable when it is considered that certain peculiar

Eastern disorders are seldom or never met with in England, save in a few of the ports, and then only rarely. Hence the necessity for medical training in England becomes less apparent, and the remedy is surely to be found in so raising the teaching, where necessary, and endeavouring to stifle popular prejudice, that the medical degrees of Bombay, Calcutta and Madras may rank, as they should rank, with the most distinguished qualifications of the Universities and Colleges of England. It must not be supposed that we in any way dispute the advantages both from a medical and social point of view to be gained by a visit to England: it is the compulsion to do so which is alone objectionable. The interest which His Excellency takes in female medical aid for India is well known. Regard it how we may we cannot blink the fact that, from a medical point of view, the condition of the women of India is often deplorable. To use the words of Mr. Melvill, "not necessarily from the compulsion of their male relatives, but under the influence of scruples and prejudices engendered by centuries of custom, these women would rather suffer and die than call in the aid of a male medical practitioner." Lord Reay threw himself heartily into the movement which has since made so great strides to combat this evil, and his remarks upon this subject will bear re-perusal. In the course of an eloquent address he said:—"The peculiar nature of the life which purdah women lead is one on which I am not called to express any opinion. Perhaps I may be allowed to say that if we have to choose between the extreme of reserve in women and the opposite extreme I for one certainly would be in favour of the extreme of reserve. And I will tell you why; because I believe that in questions of so delicate a nature which for their ultimate solution, as far as I am concerned, I cannot disguise from this meeting anything that depend upon Christian ethics those ethics favor of reserve. But there is besides this another point of view, and it is this, that one of the main causes of the strength of England has undoubtedly been its home life; and if there is one thing more than another which Englishmen should treasure as a most precious heirloom, and by their intercourse graft on other civilisations, it is the purity—I may call it the domesticity of their homes. Now I am quite sure that the Indian people in their aspirations—in their noblest aspirations—desire to obtain for themselves the same homely virtues at which the English have always aimed. To render that possible this meeting will supply one of the means. The unrelieved suffering in many a home must seriously affect its happiness."

Upon one point which is especially advocated by Lord Reay, we apprehend that no difference of opinion is likely to be expressed. The patriotic action of the Nizam and other Princes sufficiently shows that India is of one mind in the question of national defence. In this matter, His Excellency is emphatic. He holds that the defences of India should be pushed on vigorously; that the Commissariat and Transport Departments of the army should be constantly tested, and that the best officers of the force should be placed at the disposal of the chief of these important factors in the system organised for Imperial security. Turning to Revenue, Lord Reay is of opinion that the revenue of India should consist mainly of Land Revenue, Excise, and Income Tax, the latter, however, being a by no means popular impost. The first he considers should be carefully adjusted by taking into account the nature of the soil, together with the circumstances of the district, and should not be allowed to interfere with the development of the prosperity of the population. He also desires that the grazing resources of the country should be carefully developed and administered. Forest conservancy he holds, should be considered as an adjunct of the Land Revenue, by improving water supply, having regard to the climate, providing agriculturists with fuel, building and raw materials, and grass in times of famine, and generally "easing off" the settlement of Land Revenue, besides giving a legitimate return to Government for the cost of a well-trained forest establishment. In the course of a speech to the Sarvajanic Sabha at Poona shortly after his arrival, His Excellency put the question of forest conservancy in a nutshell by remarking that if one desired "improved fodder you must allow plantations to grow." The Governor then turned to the question of agricultural banks, and stated that he should "only be too happy to see an experiment tried especially without State interference or State aid of a financial character."

Lord Reay holds that the Abkari Department should have control over illicit distillation by the introduction of a central distillery system, in which manufacture should be free on payment of a Still-Head Duty, which should be gradually assimilated for country liquor and imported spirits. Licenses for retail sale to be sold by public auction, a high price of liquor being, in the opinion of His Excellency, the best antidote to intemperance. Raw toddy he would have exempted from high duty, it being a beverage to which the people are accustomed. He strongly objects to give any direct or indirect encouragement to the consumption of liquor by people who have hitherto abstained from it, but for all that he holds no bigoted opinion upon the subject of the sale of spirits, and is not himself an abstainer. But Lord Reay is no friend to "grandmotherly" legislation. He does not believe in encroaching unnecessarily upon the customs and habits of the people, although in the matter of sanitation he is ruthless. He considers that the improvement of the sanitary condition of the towns and villages in India, and the supply of good water thereto, is

one of the first duties of the Government. In the matter of trade Lord Reay favors an improved system of agricultural credit, and would reduce home charges by largely extending the manufacture of articles in India so as to further the development of private Indian industries. As a means to this end he has, with the friendly aid of Native chiefs, freed the Bombay Presidency from all transit duties; and he ardently advocates a vigorous policy of extending railways all over India, and assuring thereby increased export of grain at paying rates. Touching Local Government, Lord Reay considers that several weighty matters now falling on the administration should be transferred to municipalities and local boards as soon as these bodies show that the whole burdens of such interests as education, sanitation, hospitals, dispensaries, and the repair of public works, can be safely entrusted to them.

For all these advanced opinions, Lord Reay is conservative in much. Thus, he is strongly opposed to any of the old monuments or places held sacred by Natives being used for secular purposes, and earnestly desires to preserve the integrity of Native States, and their administration by their hereditary rulers. Naturally, holding such pronounced opinions on education, Lord Reay desires that the Princes should in their youth be so trained for the responsible duties they have to fulfil that they may earn the goodwill not only of their own subjects but of the paramount Power. Quietly and unostentatiously, Lord Reay has done good work already in Bombay. We have previously alluded to the exemption of that Presidency from transit duties, and it may now be noted that His Excellency put a stop to the unsystematic and fragmentary alienation of Government property in the town of Bombay, and appointed a Commission to advise Government as to the lines on which the future extension of that port should be carried out, and the nature of the leases on which Government property should be given out.

Like his predecessors in office, Lord Reay has travelled considerably throughout the Presidency, and in each town that he has visited has been received with enthusiasm which is born of genuine esteem. Sometimes, indeed, the encomiums lavished upon him and the eulogistic addresses presented have been almost too flattering, and must have been rather embarrassing to the distinguished recipient. As an example of the flowery Oriental phraseology occasionally indulged in, we cannot refrain from quoting the conclusion of one address presented to His Excellency by a certain Mahomedan community. It ran thus: "Oh! kind Monarch, enjoy life for a thousand years each containing a thousand months of a thousand days of a thousand hours each, each hour pleasant as the sound of sweet-toned lutes." Undoubtedly Lord Reay deserves the popularity that he enjoys. People may not agree with all his opinions as above briefly set forth, but none can fail to admire his personal character. Firm and discriminating; patient to hear and never hasty to decide, and willing moreover to put in practice the theory that even the most ignorant can teach the wisest something, his actions so far have received only favorable comment. Added to his other eminent qualifications for his high position, Lord Reay possesses yet another hold upon popular goodwill, for the hospitalities of Government House have left nothing to be desired. Moreover, he is a true statesman as well as a kindly gentleman. He may not "command" success to the end of his term of office, but he will assuredly "deserve" it, for he is most thoroughly in earnest, and be his judgments correct or incorrect, he is certainly animated by a sincere desire for the welfare of the people of the Presidency over which he rules.





H.H. The Nawab of Junagadh



H.H. Bahadurkhanji Mahabatkhanji, Nawab of Junagad.



IS HIGHNESS BAHADURKHANJI, who ranks as the premier Chief, not only in Kathiawar, but also among the Mahomedan rulers of Western India, was born on the 26th of January, 1856, and was educated at the Rajkumar College at Rajkote. On leaving college, his father associated him in the administration of his State, by placing the department of police entirely under his supervision, and the efforts made by the youth to reform that important branch of the administrative service and to place it on an efficient footing, were duly recognised by the Bombay Government. During his father's absence from Junagad, in order to attend the Delhi Assemblage, Bahadurkhanji was entrusted with the entire duties of government, which he performed in a manner that gave equal satisfaction to his subjects and to the Political Agent. With the advantage of administrative training and experience thus acquired, the Prince succeeded to the gadi on the demise of his father, His Highness Mahabatkhanji, on the 1st of October, 1882. The commencement of his rule was marked by an indication of his desire and capacity to imitate the policy of his sire, who was one of the most enlightened rulers of Junagad. The education of his subjects, the prosecution of public works and internal reforms, early occupied His Highness's attention. The number of elementary schools and dispensaries was augmented, and a High School, called after himself, was erected at the capital at a cost of Rs. 1,15,000, whilst a similar institution was erected at Rajkote, named the Alfred High School, at a cost of Rs. 1,00,000. With the object of encouraging higher and professional education among his subjects, liberal scholarships have been founded in the Rajkote and Bombay Colleges, for the benefit of such persons as may be desirous of prosecuting their studies in those colleges and in England. In short, the State spends annually Rs. 13,500 on the award of stipends of scholarships to students at the Rajkote High School, and at the Bombay Colleges; whilst the expenditure incurred annually on the State schools reaches the large sum of Rs. 2,50,000. On the 27th of November, 1884, Sir James Fergusson laid the foundation stone of an institution which is destined to exert a potential influence on the future of the Mahomedans not only of Junagad, but of the whole presidency. We allude to the "Mahabat Madrasa," for the instruction of Mahomedan youths in the Guzerati, Urdu, Persian, Arabic and English languages, with free board and lodging. It has been built at the expense of His Highness' uncle, Vazir Sheikh Bavdin, in honor of the memory of the late Nawab, and is maintained at the expense of the State.

On the occasion of the ceremony just referred to, Sir James Fergusson, in reply to an address presented to him on behalf of the Prince, spoke in such terms of commendation of the Nawab that we cannot refrain from giving not only his full words, but also the address which elicited his approving speech. The address, which was read by the Dewan, Mr. Haridas Viharidas, ran as follows:—"Your Excellency,—I feel sincere pleasure in welcoming your Excellency to my capital. This is the first time after my succession to my honored father, Sir Mahabatkhanji, K.C.S.I., that I have the happiness of receiving so distinguished a representative of Her Most Gracious Majesty the Empress of India, and I consider myself therefore fortunate in embracing this opportunity of personally expressing my grateful acknowledgments to Her Majesty's Government for the kindly interest evinced in the welfare of myself and my State. I have now to request your Excellency to do me the favor of laying the foundation stone of a Madrasa to be called after my revered father's name 'The Mahabat Madrasa,' in which it is proposed to impart education chiefly to the boys of the Mahomedan community. It is admitted on all hands that the Mahomedan community is far behind in the educational race in spite of the general encouragement given to them along with other communities. Special measures are therefore thought necessary for inducing them to receive the benefits of education. I need scarcely say that it is education which promotes the best interests of mankind. It is justly observed that God has created man imperfect and left him with many wants. It is but education that can supply these imperfections and satisfy these wants. Without education

Government—an arrangement that was effected under the following circumstances. In 1815-16 a Jamadar, by name Omar Mukhasam, attempted violence to the person of the reigning chief, Bahadarkhan; but though he was thwarted in his design and expelled from the palace by the interposition of the guards, his continued threatening attitude greatly alarmed the Nawab, who, in consequence, solicited the assistance of the British. Captain Ballantyne marched to Junagad, and expelled the Jamadar and other hostile leaders from the city. The Nawab, in return for this service, consented to allow the British Government to collect his *sortalabi* throughout the province, they making over the collection to the State, after deducting one-fourth part to defray the expense of recovering the same. Eighth in descent from Sherkhan was His Highness, the late Mahabatkhanji, the father of the present ruler. He was, as already observed, one of the most enlightened and capable rulers Junagad has had. He established schools, dispensaries, a municipality, courts of justice, a postal and telegraphic service, a printing press, and a Government *Gazette*. He founded scholarships in Junagad, Rajkote, and in the colleges at Bombay and Poona for the benefit of the Kathis studying in those institutions. During the famine which raged in Kathiawar in 1879-80, he greatly mitigated its dire effects in his own territory by opening relief works on a large scale and by charity. He was also a liberal supporter of all measures and benevolent institutions having for their object the promotion of education and the advancement of the people. His Highness was created a Knight Commander of the Most Exalted Order of the Star of India in 1871, and at the Delhi Assemblage in 1877 his salute was raised to fifteen guns.

Junagad is one of the most ancient and picturesque cities of India, and possesses great antiquarian and historical interest. It stands at the foot of, and guards the sacred mount of Girnar. To the west are the ruins of Balabhipura. There is here an inscription on a rock with the Pali edicts of King Ashoka, who flourished in the third century before Christ. Ashoka, in the early part of his reign, bore the character of an intolerant and tyrannical ruler, and directed all his energies to the achievement of military glory, reducing in the short space of four years the whole of Northern India to submission. He afterwards embraced Buddhism, and was thenceforward known as "Pious" Ashoka. He carried, however, his fiery character into his new faith, and in four years compelled the whole of Northern India to follow his own Buddhist views. He erected a great number of monasteries and issued numerous edicts which he engraved on massive rocks and stone pillars, those existing in Girnar being amongst the oldest of them. It may, perhaps, interest our readers to know the gist of some of these edicts. The first prohibits the sacrifice of animals for food, or in sacrifice: the second provides medical aid throughout his dominions; orders planting of trees, and wells to be dug along the sides of roads: the third enjoins a quinquennial humiliation: the seventh contains the king's desire to obliterate diversities of religious opinions: the eighth enjoins visits to holy people, respect to elders, and almsgiving: and the tenth comments on the glory of renown, founded on the vain and transitory deeds of the world, and the higher objects of life. Of recent years many beneficial changes have been effected in the town. A new market, a fine hospital, and a clock tower have been constructed, and roads have in many places been widened, the appearance of the town being further improved by the erection of a number of fine houses built by the nobles of the Court. Close to the palace is a collection of shops called the "Mahabat Circle," and built in a style similar to the "Elphinstone Circle" at Bombay. The State of Junagad has an area of about 3,800 square miles, with a population of upwards of 380,000 souls and a revenue amounting to nearly Rs. 30,00,000. Public affairs are conducted by an educated Hindu gentleman, himself one of the largest landholders and connected with one of the first families of Guzerat—Mr. Haridas Viharidas Desai, whose services to Junagad are deserving of special mention.





H.H. The Jam of Navanagar.



H.H. Maharaja Sir Vibhaji, K.C.S.I. Jam of Navanagar.



THE JAM OF NAVANAGAR, one of the first-class Chiefs of Kathiawar, belongs to the great Jadav race and is the head of the Jadia Rajputs. The family of which he is the representative emigrated from Kutch to Kathiawar about the early part of the sixteenth century under the leadership of Jam Raval who, in 1535, founded the present dynasty, and five years later built the present city of Navanagar, and made it the seat of his government. Down to 1820 the history of the State was a stormy one; and much bloodshed occurred in consequence of the violent struggles which periodically took place between rival members of the house for the succession to the gadi. Without entering into any further details respecting these feuds it is sufficient to state that in the year 1820 the succession passed into the hands of a prince named Jam Ranmalji. He does not appear to have been the lineal successor to the gadi as he was an adopted son only of Rani Achuba, the widow of a ruler named Jam Jasaji, who died in 1814. Jam Ranmalji, the father of His Highness Sir Vibhaji, was a ruler of considerable merit, who, by his able conduct of affairs and by the energy he displayed during the famines which occurred in 1834, 1839, and 1846, secured the affection of his people. He was an ardent sportsman, preferring as the objects of his attacks lions, tigers, etc., rather than meaner animals. It is related of him that in 1843 a large lion infested the district around Chatar, and the Jam went out to hunt him. During the hunt the lion seized and mortally wounded one of the huntsmen and seriously injured two horses. The situation had become extremely perilous, when, with the utmost coolness, the Jam approached the furious beast and shot it dead. Altogether nearly a score of lions fell to his gun besides many panthers.

His Highness Jam Vibhaji was born in 1827, and succeeded to the gadi on the death of his father in 1852. During the course of his public career the Jam has upon two occasions been received by members of the British Royal Family. Upon the arrival of the Duke of Edinburgh in India, His Highness proceeded to Bombay to meet him, and he thence went on tour to Benares and other places of interest. When the Prince of Wales paid a visit to India in 1875, the Jam Sahib was among the princes who assembled to welcome him upon his arrival in Bombay. The Jam was honored with an invitation to attend the Imperial Assemblage at Delhi in 1877 which he accepted. Upon that occasion His Highness' salute was raised from eleven to fifteen guns. On the 1st of January, 1878, he received the insignia of a Knight Commander of the Order of the Star of India at the hands of Mr. (now Sir) J. B. Peile, a member of the India Council, a similar honor being conferred at the same time upon His Highness the Raj Sahib of Dhrangadra. In the course of a lengthy address the Political Agent said:—"I am not commissioned to say, nor would it become me to inquire, for what special deeds or virtues the decorations before me have been granted. The race of His Highness the Jam was long regarded with special veneration as the foremost Hindu dynasty of this peninsula: stout in fight with the Viceroys of Akbar; generous to fallen greatness in Muzuffar; bold in aggressive warfare on Mendarda and Jeytpur. We esteem His Highness personally for his general hospitality and his undoubted loyalty."

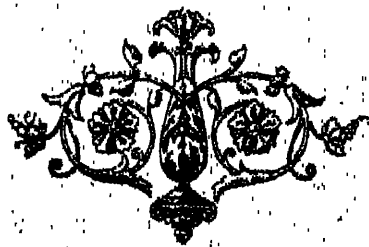
In administering the affairs of his State, the Jam Sahib has always kept steadily in view the elevation of his subjects, and the advancement of their moral and material welfare. Prior to the year 1866 the revenues of the *perganas* had always been farmed to the highest bidder, a practice which often resulted in cases of extortion and oppression. In that year, however, the Jam abolished the system, and appointed paid servants in the employ of the State for the purpose of collecting the revenues; he also established courts for the administration of justice in the *perganas*, as well as in the capital. His Highness abolished *velh*, or impressed labour in the State, and in the case of disputes respecting "easements," he occasionally disposes of them by visiting the place of contention, if situated within the city of Navanagar itself. The public works which the Jam has executed have been characterised by the same thought for the interests of his people. He has

endeavoured to promote trade and commerce by constructing main roads connecting the principal towns of his State, thus facilitating communication, and reducing the cost in the transit of goods. Chief amongst these roads may be mentioned, first one from Navanagar to Rajkote, a second from Dhol to Jodva; a third, from Navanagar to Bedibunder; and a fourth from Khambhalia to Salayabunder. Another important work which has been brought to a completion, is the Navanagar Waterworks. The foundation stone of this structure was laid in 1871, by Sir Seymour Fitzgerald, the then Governor of Bombay; and the opening ceremony was performed by his successor, Sir Philip Wodehouse, in 1875.

His Highness has shown himself keenly alive to the benefits accruing from education. He has established, altogether, no fewer than sixty-six schools; and he has recognised the importance of female education, by setting six of those buildings apart for the instruction of girls. Among other educational establishments are an English High School, an Anglo-Vernacular School, a Sanskrit School and an Urdu School, the remainder being devoted to vernacular teaching, and he has also founded scholarships in the University of Bombay.

Jam Sir Vibhaji has not been unmindful of the claims which sickness and suffering have upon his benevolence, for he has opened one hospital and five dispensaries. The Jamnagar and Khambhalia Dispensaries are superintended by graduates of the Bombay University, who have passed their L.M. and S. examinations, and the doctor at the latter place was educated in the Grant Medical College, Bombay, at the expense of His Highness. Although simple in his own habits, the Jam exercises the rites of hospitality with a free hand to all who frequent Navanagar; and visitors to that city are very much impressed with his virtues in other respects. A Guest-House of large proportions has been erected for the entertainment of sojourners at the capital, and smaller structures with similar objects have been built at Balachedi, Pardhari, and Atok. Dharamsallas and tanks have also been constructed in various parts for the comfort of travellers. He is entirely devoid of the pride of his position as a ruler, and by his sympathetic and benevolent treatment of his subjects he has achieved great popularity. He rejoices in the happiness of his people and grieves in their sorrows, and we have heard that it is customary with the Prince to visit and console families in their bereavements. Like his father, the Jam is a keen sportsman, and has shot altogether three lions, one lioness, thirty-one male panthers, fifteen female panthers, and two cheetahs. He is particularly fond of natural curiosities and *outré* articles; his palace being a virtual storehouse of rare and beautiful as well as bizarre objects. His son, a lad of about seven years of age, has been recognised by the British Government as heir and successor to the Navanagar gauli.

The territories comprised in the State of Navanagar have an area of 3,395 square miles, with a population of 290,847 souls. The gross revenue amounts to about £223,355 or Rs. 22,33,550, out of which Rs. 1,13,300 are paid annually as tribute to the British, the Baroda, and the Junagad Governments. The capital contains two palaces--Kotla and Lakotla--which were built by Jam Rannalji between the years 1834-46 in order to find employment for the labouring classes who were suffering owing to the famine. He also excavated the tank which supplies those with water. Recently many beautiful and imposing buildings have sprung up. The town is almost entirely stone built, and is surrounded by a fort constructed by Meraman Khavas in 1788 during the reign of Jam Jasaji. It is famous for the manufacture of silken cloths and gold embroidery which is superior to any in Guzerat. Although the celebrated cloth industry of Navanagar has been prejudicially affected by British competition within recent years, the State possesses one source of wealth which, if properly developed, would return an immense revenue. We allude to the pearl fisheries of Chakha. These have been famous for so many years, that during the reign of the Emperor Aurangzeb the then Jam forebore to work these fisheries lest his territories might be confiscated. Jam Sir Vibhaji has nothing to fear on this score; and attention paid in the direction indicated should materially increase the revenue of His Highness, and also add to the prosperity of the whole State of Navanagar. The affairs of the State are managed by an astute Hindu gentleman, Mr. Maganlal Bapubhai, who previously held a responsible position in the Political Agency of Kathiawar.





H.H. the Maharaja of Bhavnagar.



H.H. Raval Sir Takhtsingji, G.C.S.I. Maharaja of Bhavnagar.



BHAVNAGAR is at once the most important and the most advanced of the congeries of native States of Kathiawar. It has for many years been the pioneer of civilisation and administrative activity in the peninsula. In the spread of education, in the prosecution of public works, in the development of commerce, and in the adoption of measures generally conducive to the welfare of its subjects, this well-ordered State has ever set an admirable example to the neighbouring chiefs. His Highness the Maharaja belongs to the Gohil clan of Rajputs, and traces his descent from the great Shalivahan. He was born in 1858, and was twelve years old on the death of his father, His Highness Jasvantsingji. During his minority the State was administered by a Regency, composed of a British officer and the Minister, Azam Gourishanker Oodeshanker, C.S.I. In 1871 the young Prince joined the Rajkumar College at Rajkote, where he studied for about three years, during which time he was distinguished among the pupils for his diligence, his docile and amiable disposition, by his ready observance of the rules and regulations of the college, and he was altogether a favorite both with his fellow-pupils and his teachers. Leaving the college, he was placed under the care of Captain (now Lieutenant-Colonel) H. L. Nutt, to be instructed in those special subjects which would befit him for the high office he was shortly to assume. He subsequently undertook a tour in India with his tutor. In 1874 His Highness married four wives, a multiplicity of spouses being sanctioned by the customs of the Rajputs. A son and heir was born to him in the following year, and was named Bhavsingji, followed by several children, issues of the quadruple marriage. In 1875 he proceeded to Bombay to pay his respects to the Prince of Wales and, in 1877, attended the Delhi Imperial Assemblage, when his salute was raised from eleven to fifteen guns. On his return from Delhi he gave Rs. 1,14,000 for throwing a fine bridge over the Aji River at Rajkote.

On the 5th of April, 1878, His Highness Takhtsingji was installed; the ceremony being performed by the Political Agent, Mr. J. B. Peile, C.S.I. At the investiture durbar Mr. Peile delivered a speech, so full of sound practical precepts and rules of good government and so eminently calculated to benefit youthful Indian rulers, that we make no apology for quoting it at some length. After dealing with the condition of the State at the time of His Highness' installation, Mr. Peile said:—"Now let me speak to you of yourself and the duties and responsibilities which lie before you. I will not call those duties easy or those responsibilities light, for in truth your powers in internal administration are very large and absolute. You are under no restriction of law or constitution; but, of course, the greater the freedom of action the greater the personal responsibility; and high responsibility can only be met by patient work and anxious thought. The ruler of Bhavnagar cannot be idle or luxurious or indifferent, for consider the misery which must ensue to your 400,000 subjects if you fall away from the severe and noble ideal of duty which I would have you form and keep before you. It will not suffice you to be generally kind-hearted and well-meaning. Exercise on others if you will that softer virtue which droppeth as the gentle rain from heaven and is enthroned in the hearts of kings, but with yourself you must hold strict account. You are to be in person a judge, and you will have to judge against yourself. Impulse will often tell you that those who stand up against you for their rights are unreasonable, and factious, and insolent. Do not believe it. Set your own fancy and will aside, and rigorously award to your humblest dependent the justice which is his birthright as a man. Again, you appoint your own judges and they hold their places at your pleasure. Encourage them to judge without fear or favor. If you invade the independence of your judges by one hint or one frown, you debase the pure and noble form of justice to a false and crooked sham. Again, you may do as you will with your time. Then do not be too busy to be just; do not be too idle to be just. Believe me it is no light labour to sit in judgment worthily. It requires the highest efforts of a patient intellect and a pure heart. The brain that is clouded and the conscience that is dulled with luxury are not fit for the judgment seat. Also you must watch against the

insidious flatterer who will use your weaknesses as allies to undermine your principles. Do not permit him to praise your qualities of head or heart. Appreciate them yourself. Do not open your ears to his opinions and reports of men. Judge them by their deeds. Do not let him suggest how you should act or how much work you should do. Refer that to your conscience. Whenever a man would make you more indulgent and lenient to yourself than your judgment approves, distrust him, for he has something to gain by making you fall from your independence.

"I have named some of the dangers which will assail you from within and without, but it would be idle to tell you of them if I did not also suggest how you may arm yourself against them. To be properly armed against them you must be master of yourself. You are in a great degree isolated by your station, and therefore you must be able to stand alone. Your acts will be sharply criticised and judged in that fierce light that beats upon a throne, be it great or small, but they will not be met by that resistance which quickly warns people of humbler station when they trench on their neighbours' rights. You have to take the lead in actions, not to follow the lead of others after looking to see what they do. You can only receive advice with caution. You can only trust yourself after rigorous questioning of your motives. How then are you to assure yourself that you are not perplexing your people by caprice or disgusting them by selfishness, or estranging them by indifference or hardness? I reply that you must establish an ideal standard, to which you can refer the problems of daily life. Form it by studying the history of the lives of wise and good men. Rest your mind on great examples. If you cannot be a Marcus Aurelius or an Akbar, at least let them be your models. Make the toleration and humanity and manliness of statesmen and soldiers and philosophers your daily precedents. They will not deceive nor flatter, and by imitating them you may be at once strong and consistent and just. If this looks like returning to school, I tell you that you are indeed only now entering into the school of life. Believe me, as a great writer tells us, that it is not idleness and ease but rather toil and difficulty and danger that commend themselves to the soul of man, and remember if my advice seem severe, habitude makes all things easier in time. High thoughts and noble actions will become second nature to him who clings to a pure ideal. But what comes of the habitude of luxury and a second nature of self-indulgence and apathy? Hear what Tacitus says of an Emperor of Rome :-- '*Vitellius, umbraculis, hortorum, abditus ut ignava animalia, quibus si cibum suggeras, jacent torpeat que procerita, instantia, futura; pari oblivione dimiserat.*'"

"I have enlarged on your duty of doing justice in the widest sense, because that is of the first importance both to your own character and to the happiness of your people. Of financial matters I need say little. You have no debts, and your treasury is full. As to the spending of that surplus, and your general policy, my advice to you is strenuously to pursue the destiny which was marked out for this city by Bhav-singji, its founder. Spend freely in connecting it with the great system of communications over which the commerce of this empire travels. Bring it out of isolation on to the high road of trade. Enable your subjects to procure the commodities of other countries easily and cheaply, and to command the most favorable markets for their own. I have said nothing here of the pleasures of rule. I might say much. I might enlarge on the delight of doing good to men, of raising great public works, of cultivating the fine arts, and filling your State with objects of beauty. But I will leave this unsaid, for I do not forget that we have stolen a few hours for this ceremonial from the cares and anxieties which are hanging heavily in the present season over every ruler and officer in Kathiawar. I will, therefore, only bid you heartily God speed, assuring you that many of us will watch your course with affectionate interest, and exhorting you to bear yourself manfully and uprightly in your exercise of sovereign power as one responsible in your public actions to the Crown of England, and in your heart and conscience to God."

His Highness made a suitable reply, warmly acknowledging the kindness he had received from those who had had charge of his training. He said that he would do his best with the assistance of his advisers to secure the welfare and prosperity of his subjects. The reference in Mr. Peile's speech to the condition of Kathiawar applied to the famine which was at that time just disappearing from the province. An absence of good roads, or in fact of any adequate means of communication in most parts of the peninsula, had added greatly to the sufferings of the people during that period of scarcity, and had pointed the necessity of constructing a system of railways in the district. Therefore it happened that one of the first subjects that engaged the attention of His Highness on attaining his majority was the question of railway communication. Bhavnagar was perhaps better situated at that time in the matter of communication than most of the other States of Kathiawar. It had an extensive sea-board, and the liberal public works policy of the previous few years had provided the district with some excellent roads. At the same time, however, a railway was a great necessity, not only for the development of the resources of the State, but also for the prevention of scarcity in districts where road and water carriage would be of small service in periods of famine. A railway project therefore was manifestly desirable in every respect, and when it came before His Highness for consideration he gave it his cordial support. The flourishing condition of the finances at that period enabled the State to

take up the work without difficulty; but the magnitude of the scheme which was ultimately adopted might have induced a less liberal man than the Thakore Saheb to draw back from such an undertaking. The nearest available railway station to Bhavnagar at that time was Wadhwan, the terminal station of the Bombay, Baroda and Central India Railway, about one hundred and four miles distant. After much deliberation, the scheme which was finally adopted was the construction of a metre gauge line from Bhavnagar to that station and of a branch line from Dhola to Dhoraji, a distance of about ninety miles. This work was commenced in March 1879, and was carried on with such commendable vigour that by the 8th of June, 1880, the main line from Bhavnagar to Wadhwan was completed, and a few months later the branch line to Dhoraji had also been executed. The cost of the line was very large, amounting in the aggregate to nearly ninety-five lakhs of rupees. The principal portion of this sum was provided by the Bhavnagar State; the Gondul Durbar also contributed largely in consideration of the benefits derived from the railway passing through its territories. In the closing days of 1880 a large and distinguished gathering assembled at the capital to witness the proceedings in connection with the formal opening of the Bhavnagar-Gondul State Railway by Sir James Fergusson, the Governor of Bombay.

His Excellency, in his reply to the address presented by the Maharaja, expressed the pleasure he felt at assisting in the inauguration of an undertaking which did so much honor to His Highness' foresight and public spirit. The festivities extended over several days, terminating with a grand banquet at His Highness' palace, at which one hundred and twenty guests were present. At this gathering Sir James Fergusson proposed the Thakore Saheb's health, and eulogised the efforts which His Highness had made for the improvement of the State. "To-day," said Sir James Fergusson, "I have come here not to do any work of my own, but to pay a tribute of honor and respect to one who has done so much for his State. You all know better than myself how much His Highness the Thakore Saheb has done for his State and people. He has taken advantage of the opportunities given him to improve and strengthen his mind for the important duties of life, and from the time he assumed the administration of this State he has gladly adopted and heartily promoted the works which he already found begun, and has by these means raised himself in the front rank of princes who have distinguished themselves by public usefulness. I do not speak unadvisedly when I say that few within so short a period have done so much really calculated to promote the welfare of those over whom they are placed. It is most gratifying to think that he has so thoroughly realised the duties and responsibilities of his position, and in future years he will have no more pleasing recollection than to know that he has done so much good, and contributed so largely to the welfare of others. It is much better than if he had spent his ample fortune for his own enjoyment. I should do wrong if I spoke as if he made a sacrifice of his own enjoyment in thus dealing with his revenues, for I am sure that by promoting the welfare of those around him, and seeing a happy and contented people, he derives his best and truest enjoyment. I wish most heartily, and expect confidently that his liberality and enterprise will not only promote the benefit of his people, but will ensure an ample return for himself." This hearty commendation of His Highness' public spirit and enterprise was fully endorsed by subsequent speakers, who hailed the completion of the railway as the commencement of a new era of enlightenment and progress for Kathiawar. Shortly after the opening of the railway, Her Majesty the Queen-Empress conferred upon His Highness the distinction of a Knight Commander of the Most Exalted Order of the Star of India, in public recognition of his great services to the country in carrying out the undertaking. His Excellency the Governor of Bombay announced his intention of investing the Maharaja with the order personally, but owing to the death of Lady Fergusson the ceremony was publicly performed by the Political Agent, Colonel Barton, in a befitting manner.

The founder of the ruling house of Bhavnagar was Sejakji, who gave his daughter, Walam Koonverba, in marriage to a son of the Chief of Junagad, who presented Sejakji with a small estate for himself, which he gradually extended by conquest, and, finally, not only established his own sovereignty, but also gave villages to his sons. Twentieth in descent from this chief was Bhavsingji, who in 1723 founded the present capital of Bhavnagar. Bhavsingji was a well-trained and intelligent representative of the line, and his sagacity was fully exemplified by his choice of a site for the seat of Government. He appreciated the importance of a capital situated on the seaboard, not only because of the strength which such a position gave him in withstanding the invasions of powerful foes, but also on account of its commercial value. During a long reign, extending over sixty years, Bhavsingji devoted his attention to the consolidation of his power in the Kathiawar peninsula, and when he died in 1764 the trade of the State had already grown to large dimensions, the town of Bhavnagar affording a convenient outlet for the products of the district. Bhavsingji's enlightened policy was imitated by the two succeeding princes, Raval Akeraji and Vakatsingji, and the State soon became one of the leading powers of the province. The growing development of the principality appears to

have attracted the attention of the British Government, for during the reign of the former prince the Bhavnagar forces on more than one occasion co-operated with the Imperial army in suppressing the numerous piratical bodies which infested the adjacent coasts. This connection was maintained until the British Government secured a more substantial interest in the State by the acquisition of the rights which the Peshwa and the Gaekwar exercised of levying tribute upon the Bhavnagar chiefs. From that time the British Government established intimate relations with the Bhavnagar Durbar. One of the best of the later princes was His Highness Jashvantsingji, the father of the present ruler. As has already been mentioned, he was a man of sound common sense, and consistent loyalty to the paramount Power. During the Mutiny he was among the first to offer the British Government all the assistance he could command. His loyalty was rewarded by the bestowal of a Knight Commandership of the Star of India, an honor which he was the first prince in Kathiawar to receive.

Though the province over which His Highness Takhtsingji rules nominally ranks third in the list of the first-class States, it is the most prosperous State in Kathiawar. The territories extend to 2,800 square miles, having a population of 400,323 souls, and yielding a revenue of upwards of Rs. 30,00,000 or £3,00,000. In 1881 the trade of Bhavnagar amounted to £2,112,200. His Highness devotes a considerable part of the State revenue to education and to public works. From the year 1870 to 1882 the State has expended Rs. 53,80,000 on public works, exclusive of the large outlay on the railway. Amongst the more prominent buildings erected in Bhavnagar during the Regency and since the accession of His Highness to the gadi may be mentioned the Palaces, Courts of Justice, High School, Sir Takhtsingji Hospital, a Foundling Hospital and a Clock Tower, together with excellent fruit and vegetable markets. The city also contains many beautiful public parks and gardens. Amongst the recent additions to the educational institutions may be mentioned the establishment of the Samaldas Arts College at the capital, founded in honor of the memory of the late Minister, Mr. Samaldas Parmanandas, in whom the prince had found an able and faithful Dewan. The foundation stone of the institution was laid by Sir James Fergusson during his visit to Kathiawar. As a signal and earnest proof of the affectionate remembrance in which the Maharaja holds his *Alma Mater* he presented soon after his installation the munificent sum of Rs. 100,000 for adding a wing to the building. To supply the city with water a large lake, popularly called the Gaga Talav, has been constructed at an expense of Rs. 5,58,000. The State has lately been provided with a steam ferry, barges, dredges and other appliances for the improvement and expansion of commerce.

The Prince has broken through many of the orthodox customs of his people, and is recognised as a social reformer. He has not only founded girls' schools in his dominions, but has also sent his own daughters to be educated with those of his subjects. He is one of those princes whose names are always before the public in connection with their munificent assistance to deserving objects. One of his recent gifts, which has brought his name prominently before the public of England, was his magnificent donation of £10,000 to the Northbrook Indian Club, established in London for the promotion of social intercourse and friendly feelings between the people of England and India. In 1886 the Queen-Empress conferred upon His Highness the order of Grand Commander of the Star of India, he being the first, and as yet the only, prince of Kathiawar to receive this distinction—just as his father was the first to be honored with that of K.C.S.I. the ceremony of investiture being performed by Lord Reay at Rajkote. The administration is mainly conducted on the lines of the British Government, and can boast of all the necessary details of a well-ordered and progressive system of rule, which has elicited commendation from every distinguished European visitor to the capital as well as from the British Government. In all his administrative measures the prince had been ably and faithfully assisted by the late lamented Minister, Mr. Samaldas Parmanandas, and after his death by his son Mr. Vitthaladas, the present Minister. The Maharaja, by reason of his suave and amiable disposition, as well as by open-handed benevolence, is held in high esteem not only by his own subjects, but throughout Kathiawar and Bombay. On His Highness' intention to visit the latter city early in October 1882 becoming known, a meeting of influential citizens, presided over by Sir Jamsetjee Jijibhoy, was convened at the Mazagon Castle, to consider what steps should be taken to give His Highness a fitting reception, when the President, in a happy speech, dwelt upon the many excellent qualities of the Chief at some length, quoting the words which Sir James Fergusson used in reference to His Highness, that "he had nothing but good to say of him." The Prince, on his arrival in Bombay was received at the railway station by a deputation consisting of Sir Jamsetjee Jijibhoy, Sir Munguldas Nathoobhoy, Mr. Byramjee Jijibhoy, C.S.I., and other leading citizens. On the 16th of October a sumptuous entertainment was given in his honor, which was largely attended by the *élite* of Bombay. The limited space at our disposal forbids any attempt on our part to do anything like full justice to the deserts of His Highness Takhtsingji, or to enumerate his various benefactions, but it will suffice to observe that this ruler of a "model Native State," which is the distinctive epithet applied to Bhavnagar, is one of those princes of whom India may well be proud.



H.H. The Raj Sahab of Bhairangadra.



H.H. Maharaja Sir Mansingji, K.C.S.I. Raj Saheb of Dhrangadra.

HIS HIGHNESS MANSINGJI belongs to the Jhala tribe of Rajputs, who originally ruled in Nuggur Parkur in Sind, and is a descendant of Hurpal Devji, the founder of the dynasty, who, on the death of his father, Keserdev, in a battle with the ruler of Sind, fled to the Court of Karan Solankhi in Patan in Guzerat. In recognition of some valuable services rendered by Hurpal Karan bestowed on him eighteen hundred villages, which were afterwards known as the State of Jhalawar. The seat of Government, which was originally at Patri was, in 1782, transferred to Dhrangadra, which has since continued to be the capital of the State. One of the wisest rulers of Dhrangadra was His Highness Ranmarsingji who succeeded to the gadi in 1843 at the age of thirty-two, and reigned with singular ability till his death in 1869. He strengthened the fort of Dhrangadra, and built two new ones. He freed his State from the debts in which he found it involved at his succession, and by his conciliatory policy towards his Bhayad and other vassals, and by developing the resources of his State, made his name famous throughout the peninsula for wise and efficient rule. His Highness was also a staunch ally of the British Government, who, in recognition of his loyalty and good management of his State, conferred upon him, in 1866, the dignity of Knight Commander of the Most Exalted Order of the Star of India. He was an accomplished scholar in the Sanskrit, Persian, Urdu, and Guzerati languages.

His Highness Mansingji, the present ruler, succeeded his father on the 16th of October, 1869, and treads in the footsteps of his renowned sire, by carrying on his administration on the improved methods of modern times. He has founded vernacular and English schools, a girls' school at the capital, and constructed new roads and guest-houses. On his return from meeting H.R.H. the Duke of Edinburgh at Bombay, in 1870, His Highness paid Rs. 15,000 towards the erection of a dharamsalla in the Rajkote Civil Station. Similarly on his return from Bombay, on the occasion of the visit of H.R.H. the Prince of Wales to that city in 1875, the Raj Saheb commemorated his visit by building an excellent hospital at his capital. His Highness was one of the princes who had the honor of being invited to take part in the ceremonial of the Delhi Imperial Assemblage in 1877, but owing to illness, he was not able to attend. He was, however, created a Knight Commander of the Most Exalted Order of the Star of India, and his salute was raised from eleven to fifteen guns. The insignia of the Order of Knighthood was formally presented to His Highness by Mr. Peile, the Political Agent, at the same time as the distinction was conferred upon the Jam of Navanagar, and the occasion was marked by considerable ceremonial. In the course of a lengthy speech addressed to the two princes, which has interest for every ruler in India, Mr. Peile, alluding to the position and responsibilities of the princes, said:—"The ambition of conquest and the lust for territory have long been forbidden by the British Government to its tributaries in Kathiawar. And as they may not war, neither also may they be warred upon. They have nothing to fear from invaders without or from rivals within. Safety from war is the boon of the Crown. But under that Imperial shield free room and great encouragement are vouchsafed to the tributary chiefs to make their subjects happy with the arts of peace. And the history of the past shows us that in whatever kind the tributary chiefs are addressed by the paramount Power, in like kind will they respond. To the Mahratta horsemen, bearing in both hands fire and sword, they returned the sullen challenge of dismantled towns and barricaded gates. But the British power from the first entered this peninsula as a mediator, and on a mission of peace, and its purpose and policy—knowing no change—have drawn to them the confidence of the native rulers; so that I am able to say to-day that the principles of the British Government are recognised by them as the true principles of government. I am able to say that the destructive feuds and jealousies between chief and chief have passed from the life into the ballads of Saurashtra. I am able to say that a public opinion exists—and that in the Durbar as well as in the bazaar—which condemns the

old despotic tradition that the revenues of a State are disposable by the chief according to his irresponsible caprice ; - a public opinion strong enough to discourage selfish extravagance and debauchery in the highest, and to crown the liberal and benevolent ruler with the civic chaplet of public esteem. And this public opinion has not been born too soon. For dear as are their prerogatives to the tributary chiefs, and sacredly as they are respected by the paramount Power, it is but reason to recognise that in the eyes of the world these prerogatives are of less account than the social development of a great province of the Empire. Their true wisdom is to place themselves in front of the onward movement, and not to let it advance upon them and pass and leave them behind. For if the chiefs and their ministers are not its leaders, other leaders will appear, beside whose influence their Courts will become obsolete and lifeless pageants, which civilization will seek to sweep away. The future safety and strength of these durbars lies in material and moral progress, as surely as the future greatness of Kathiawar lies in commerce. With four hundred miles of coast, with twenty ports, with a fair soil, moderate climate, abundant rivers, a vast capacity for well irrigation, rich resident landlords - with so many of the factors of wealth, Kathiawar needed but the magic touch of mercantile enterprise to break the spell of apathetic habit, under which the land and its little Courts have slept so long. Already it sends down cotton of the value of two and a half millions sterling yearly to the markets of Bombay over improved roads, and ships it from improved quays. I do not say that much has yet been done ; I do not say that all the men of power and wealth are equally awakened, or deny that much of what has been done is traceable to the direct impulse of British influence. But I feel myself justified in saying that, whatever be the scheme debated, whether a college for young princes or a reform of the police, or new highways, or the establishment and inspection of schools, or a survey for irrigation, the chiefs and their councillors are always ready to adopt the project and provide the cost ; and not only by isolated efforts which scattered among nearly two hundred separate jurisdictions, must often be futile - since by combined action and joint subscriptions for roads, for schools and vaccination, they have furnished the valuable germ of municipal institutions for the province as a whole. And thus much is being done and much designed, wherein the chiefs and their councillors are actively taking the lead. In the land where Krishna sported and fought and died ; the land where stands the rock inscribed with Asoka's pious edicts by a hand which has been dust for more than two thousand years ; the land whence Mahomed bore away the sandal gates of Somnath ; where Mahomed Begarâ forced the faith of Islam on the last Chorâsana of Girnar ; the land whose chiefs for four hundred years never tendered tribute to an invader to whom they had strength to oppose the sword, the talk of men is now of railways, and storage lakes, and river dams, of improved harbours and roads, and these honors, from the hand of their Imperial Mistress, crown the surprising change. * * * III. the Raj Sahib of Dhrangadra commands respect as the head, both of the Jhala tribe and of a ruling house second to none in domestic virtue. He now accedes to the honors enjoyed by his father, Sir Ranmalingji, the worthy son of a worthy sire. The decorations granted to these princes are the natural ornaments of exalted hereditary rank." His Highness' conduct on the breaking out of the famine was marked by a foresight and prudence which enabled him largely to alleviate its dire effects, relief works being started on an extensive scale at an enormous cost. Sir Mansingji has inherited his father's literary as well as administrative capacity, being not only acquainted with Urdu, Sanskrit and Persian languages, but is also the author of some works in the first two languages.

The State of Dhrangadra has an area of 1,156 square miles, and a population of nearly a hundred thousand souls. The amount of the total trade, as estimated about ten years ago, was Rs. 28,88,000, of which Rs. 19,00,000 were exports, and Rs. 9,88,000 imports. The annual income of Dhrangadra is about Rs. 9,00,000, out of which Rs. 44,677 is paid as tribute to the British and Junagad Governments. Personally, His Highness Maharaja Mansingji is of commanding presence, and possessed of genial and unaffected manners, and is of a kind and considerate disposition. He had the misfortune to lose his son Juswantsingji in 1879, and by consequence the heir apparent to the throne is his grandson, now a youth of nearly twenty years of age. The administration is carried on by Azam Poputji Veljibhai, a gentleman well experienced in the affairs of Kathiawar.





The late Nawab Sir Salar Jung.



The Late Nawab Sir Salar Jung, Bahadur, G.C.S.I.



WITHIN the present century India has given birth to two remarkable men—a Mahomedan and a Hindu—whose claims as representatives of the highest and most successful type of native statesmanship have ere this received general and cordial recognition in England as well as in India. One of them is the illustrious Mir Turab Ali Khan, better known as Sir Salar Jung, and the other Raja Sir T. Madava Row, both of whom may be said, by reason of their exceptionally wide administrative calibre and the distinguished success which attended their management of the States respectively entrusted to their care, to have made the nearest approach to the exacting standard by which the excellence of European statesmanship is gauged. Speaking of Salar Jung, although the sphere in which his lot was cast was, of course, far less pretentious and devoid of the turmoil and agitations of politics which try the stamina of the politicians of the West, his career was none the less remarkable on that account. He had to wage amidst unparalleled difficulties, prolonged and, at times, disheartening battles with abuses which had grown hoary with age and whose dimensions were in proportion to the extent of the unwieldy State in which they existed, demanding all the resources of a superior and acute intellect, a conciliatory but firm disposition, administrative prudence and foresight of the highest order, and an intimate acquaintance with human nature. Sir Salar Jung was endowed with these attributes in such a marked degree as to stamp him as an Indian statesman of the highest eminence.

Sir Salar Jung was descended from an ancient and noble Arab family formerly located in the classic country between Jerusalem and Damascus, who traced an uninterrupted descent through thirty-three generations to Sheikh Ovais Karani, a native of Medina and a contemporary of Mahomed, of whom he was a friend and follower. Attracted by the brilliant career opened up to adventurous spirits at the native courts in India his ancestors, more than a century since, emigrated to Hyderabad, where they speedily acquired position in the State, several members of the family successfully holding the post of Minister. Mir Alam, the famous representative of the Nizam who did much to aid the British Government in their wars with Tippoo Sultan, was Salar Jung's great grandfather. Munir-ul-Mulk, who, conjointly with Chandu Lal, administered the affairs of the State on Mir Alam's death, was his grandfather, and Seraj-ul-Mulk, the minister appointed soon after Chandu Lal's resignation, and who held office for several years, was his uncle; and it was to this connection that the astute Arab statesman who so well ruled Hyderabad owed his appointment in the first instance. The future Regent and Minister of Hyderabad was born on January 2, 1829, and received about as much, and no more, education than was then considered sufficient for the sons of noblemen. He was acquainted with Persian and Arabic, and slightly with English and accounts; but in no sense can he be said to have been trained for the onerous duties for which he afterwards developed such high natural aptitude. Both his father, Mir Mahomed Ali Khan and his grandfather, Munir-ul-Mulk, died during his infancy. Just before Munir-ul-Mulk's death, Salar Jung was taken dangerously ill with typhoid fever, and for seven days and nights he was almost unconscious. On the midnight of the seventh day his grandfather came towards his bedside and prayed that whatever calamity was to befall the child should be transferred to him; in short, he was ready to die to save the boy. This was a noble instance of self-sacrifice, which the Mahomedans term *tussud-dook*. Salar Jung recovered, but his devoted grandfather died within a fortnight. Salar Jung's grandmother alone was interested in his future, and the care she bestowed upon him was unrelenting. When the lad was about six years old, the bismillah ceremony was performed on his sister, and as a Moulvi was then engaged to teach her, young Salar, whose bismillah had not been performed then, begged hard to be instructed along with his sister, and his request was granted. When he was seven years old his bismillah took place also. Nasir-ud-Dowla, the then Nizam, graced the occasion with his presence, and before him the young lad performed the ceremony, opening the book and reading it before His Highness. The lad continued to study under private tuition for a period of seven years; but owing to delicacy of health and to constant ailments he

was unable to work much, nor did his inclination tend in that direction. It is related of him that when about ten or eleven years old, after recovering from an attack of illness which had confined him to his bed for some six weeks, his grandmother wanted to send him back to school. Salar Jung played the truant and lay concealed in the house. His grandmother ferretted him out, and angry at his truancy, wanted to chastise him with a stick, but he dodged her round the house. Enraged at this the old lady cursed him, saying if he disliked studies it were much better he were dead. This had a great effect upon his mind, and from then he became a very industrious and painstaking pupil. Sir Salar Jung never attended any public school, such not being customary among noblemen's sons in former times. From the time he was about fifteen years old to the age of nineteen Salar Jung's studies were desultory, and he received little or no training to fit him for public life. When quite a young lad his grandmother used to give him the accounts received from her Jagheer Villages, to make himself acquainted with them first by the aid of the clerks and then to explain them to her. This was about all that he knew at the age of nineteen of the work of public administration. As a boy Salar Jung was never fond of sports, indoor or outdoor. He was not much thrown into the society of boys of his age, nor that of men either. Until the age of twenty-one he never had so much as ten rupees a month allowed him as pocket money. While these were drawbacks in their way, they did a certain amount of good, for they saved him from temptations which, with opportunities and money at his command, he might have been unable to resist.

When Salar Jung was nearly twenty years old he entered public life. Prior to that period Europeans had been appointed to administer certain districts in the Nizam's dominions, but in the year 1848 the Government of India directed that no European should be permitted to carry on this work. Accordingly Sir Salar was appointed Talukdar, and remained so for about eight months. Though he was unable to visit his districts in person and introduce any reforms, yet by close application to his work he mastered all the details of the land revenue system introduced by his predecessors but did not himself make any alterations. At this time he was principally distinguished from his fellows by his quiet and well-behaved demeanour and his singular veracity singular because in the tainted atmosphere of the Hyderabad Court of that day truth was an almost unknown quality. On the death of his uncle, Seraj-ul-Mulk, who was Minister of Hyderabad, Salar Jung was appointed Minister and Raja Narainder Persad Assistant Minister. On entering office Salar Jung was only twenty-four years of age, and his colleague twenty-seven. On the 31st of May, 1853, these two gentlemen, in the presence of a full Durbar and with the approval of the supreme Government, were installed in their respective positions. Salar Jung's first care was to prepare a scheme of reform, embodying all the most desirable improvements, which he submitted to the Nizam with a request that he might be given the necessary plenary powers to inaugurate the changes. The Nizam, however, omitted, if he did not decline, to grant the young Minister's request, whereupon Salar Jung announced his determination to resign if the required consent was not given. This circumstance, added to the urgent protests of Colonel Davidson, the Resident, who was importunate in his demands for reform, caused the Nizam at length to yield and to invest the Minister with full powers for the conduct of the administration.

Having thus carried his point, Salar Jung did not let the grass grow under his feet. He first directed his energies to the improvement of the revenue administration; and as a preliminary measure took steps to dispossess the existing Talukdars of the districts which they farmed. Many of the Talukdars were Arabs who held their districts by mortgages, and who, of course, could not be ousted from their holdings until adequate security had been given for the payment of their claims. The provision of this security constituted the great difficulty of the Minister. The establishment of the credit of Government was a matter of supreme importance, and Salar Jung adopted every means at his disposal to attain this end, with such good effect that he, in course of time, secured the confidence of several influential bankers who made him advances. His strict regard for truth, the undoubted purity of his aims, and the exactitude with which he kept his promises, had a remarkable effect in inducing the monied classes to afford him the assistance he so greatly needed; but the process of removing the Talukdars, in spite of this help, went on very slowly. The holders of the districts had too long enjoyed the gains of their positions to relinquish their tenures without a struggle, and the vested interests of those who profited by the bad management of the State were too extensive to allow the Minister to proceed with his work without opposition. Despite all obstacles thrown in his way, Salar Jung persevered heroically in his design, and slowly but surely the evidence of his wise and enlightened measures became visible in the improved condition of the State. But he did not confine his attention solely to the reformation of the method of collecting the land revenue. Wherever abuses were to be found he was unsparing in his attacks; wherever corruption was rife he unhesitatingly applied the cautery; and wherever disorders were afflicting the country, he vigorously acted with a view to their suppression and to the punishment of the offenders. The reduction of the mercenary forces of the State, and the relations between the governing power and the Arabs, two questions which had long agitated the minds, and occupied the attention of former Ministers, received earnest consideration at his hands. Early in his ministerial career he

disbanded numbers of the irregular troops, and subsequently, whenever finances allowed, he made further reductions in their strength. With regard to the Arabs, he interested himself to secure the assistance of the head men to ensure their good conduct; and his efforts were successful in obtaining the co-operation he sought. The Arabs had acquired great wealth in the State, and for many years had devoted themselves to lending money to the needy at usurious interest. To recover loans thus made from recalcitrant creditors, extreme measures were frequently adopted; and in the prosecution of their claims great enormities were committed, the merciless exactions being pregnant of dire results. By a peculiar arrangement the Arabs were amenable only to their own courts of justice, and as a consequence the greatest crimes almost invariably went unpunished, unless the Resident interfered to secure justice against an offender; or unless the offence was too grave to be overlooked. Salar Jung secured the amicable co-operation of the Arab Chiefs in introducing a better method of administering justice, and in restraining the Arab creditors from enforcing the harsh measures which had formerly been the source of so much bloodshed. These politic acts soon yielded the good fruits which were so much desired. The mutinies of the Arabs became things of the past, and the good faith which characterised all the operations of the Minister tended to establish a mutual arrangement between himself and the Arab leaders, which was never afterwards broken, and which a few years later was destined to exercise an important influence over the relations of the State. His zeal for the public good was marked by the strictest integrity, and not a whisper was heard of dishonorable practices; he, like Cæsar's wife, being above the very breath of suspicion. It was characteristic of the man, that when he was married, about twelve months after his accession to office, the ceremonies were conducted without ostentation or expense, and he refused to receive the rich gifts called *munja*, usually presented to men in his high position on such occasions.

The Sepoy Mutiny of 1857, which shook the British power in India to its foundations, was so widely extended and deep-reaching in its character, that Hyderabad, the principal Mahomedan State in India, could scarcely hope to escape its influences. Apart from the fanatical and disorderly disposition of the Mahomedan populace, the recent abrogation of territory by the British had tended to produce a feeling of ill-will and distrust towards the supreme Power, which was likely to constitute an important factor in the event of the disturbances affecting Hyderabad. Salar Jung did not await the progress of events as many did; but, without the least hesitation, he cast in his lot with the British, and unswervingly to the end acted the honorable part of a faithful and consistent friend of order and good government. So early as June 1857 the restlessness, which was observable in other parts of the country, made its appearance at Hyderabad, giving grave cause for alarm. Fortunately at this juncture Salar Jung commanded the confidence of the Arab leaders, and was able to obtain from them assurances to the effect that they would use their influence in preventing an outbreak. Some slight disorders actually occurred in the city, but they were soon suppressed by the authorities, and were only formidable as showing the state of feeling existing amongst the lower orders at the time. Salar Jung quickly showed by his acts that he had no sympathy with what was unmistakably the popular cause. At the first sign of disorder Arab guards were posted at the city gates to prevent the ingress of the British Sepoys, and the egress of suspicious city people, and instructions were issued to the police to prevent the assemblage of more than twenty persons in one place at a time. The inflexible conduct of His Excellency and the loyalty of the Arabs on every occasion when disorders occurred effectually checked any disposition to revolt, and there was little observable in the condition of Hyderabad at the close of 1857 to indicate that the British power was being so sorely pressed in other parts of India. Salar Jung rendered good service to the British during this trying period, and the extent of the odium which he incurred by his vigorous measures cannot be properly appreciated at this lapse of time. To the phrensied imaginations of the fanatical rabble of Hyderabad he was a renegade to his faith and a traitor to his country. It is not, therefore, to be wondered at that in the presence of the excitement and indignation which his disinterested conduct caused he should have been the subject of the conspirator's plot and the aim of the assassin's hand. Early in the days of the Mutiny placards posted about the city had proclaimed his unpopularity with the turbulent mob, who sought to guide the State along the road to ruin; but his habitual calmness and resolution preserved him from being influenced by threats of this description, and he persisted steadily in his efforts to discourage and punish all demonstrations against the supreme Power. The popular feeling against him ultimately found vent in an attempt at assassination, almost in the immediate precincts of the Court. On the 15th of March, 1859, as he was leaving the Durbar hand-in-hand with the Resident, Colonel Davidson, one Jahangir Khan, a horseman, fired a shot at Salar Jung, which fortunately had no worse effect than to wound a foster brother of the Minister's who was standing by. Finding that the shot had failed to effect the intended purpose, the man drew his sword and rushed forward, but he was cut down before he could do further mischief. As the would-be assassin died without disclosing his intentions or implicating anyone, it is a matter of doubt whether he sought the death of the Minister or of the Resident; but as the weapon he used was a blunderbuss loaded with slugs, the probabilities are that he desired to

dispatch both, and thus accomplish, as he thought, a doubly meritorious act. This dastardly attempt had no other effect than to tighten the bonds of sympathy between the British and the Minister, and to call from the Nizam the exhibition of some pleasing civilities. In the latter part of 1860 the Nizam received as a reward for his loyalty the cession of the confiscated State of Shorapore, and the restoration of the districts of Dharases and the Raichore Doab, which had been assigned for the payment of the debt due from the Hyderabad State to the British. For various reasons there was, at this period, a serious estrangement between Salar Jung and his royal master, which, however, was soon removed through the friendly intervention of the Resident, and the Minister was restored to favor. We have devoted considerable attention to that period of Salar Jung's life contemporary with the Mutiny, as it was, beyond all doubt, the most important epoch in his career. His conduct on that occasion tended more to raise him in the estimation of all right thinking men than any other portion of his public life, and he fully deserved the title of "Saviour of India," as he was often called, for it is a fact admitted by the most competent judges that if the Nizam had declared for the rebels, the consequences would have proved most disastrous to the very existence of the British rule in India, at least for a time. For these services Salar Jung received the distinction of K.C.S.I., and subsequently that of G.C.S.I., for his efficient administration of the State, and it may truthfully be affirmed that never were these distinctions more worthily earned.

After their estrangement the Nizam and Salar Jung once more became confidential, and their relations were characterised by the same degree of freedom which had marked their dealings previously. His Highness exhibited his good-will towards the Minister by having him more frequently in his closet, and by keeping opposite factions from it. This harmony in the administration enabled the Minister to prosecute the reforms which he had so much at heart. Early in 1863 a failure of the crops necessitated the adoption of measures to preserve the inhabitants of the country from starvation. The science of famine administration was not then so well understood as it is now, but with the slender knowledge and means at his disposal it was universally admitted that Salar Jung's judicious measures did much to prevent distress in the country. He also at this point devoted himself assiduously to the improvement of the administration of justice, a question which had all along occupied his thoughts. Through his exertions a wonderful improvement was brought about in this direction, and fewer scenes of violence occurred to disgrace the city. Men whose position and influence in the old days would have shielded them from the legitimate punishment of their crimes, were now brought before properly constituted tribunals, where justice was duly meted out to them. One useful measure which Sir Salar Jung had at heart was the recovery of military *jageers*, held as subsidies for the payment of troops. Undoubtedly this was a bold and yet delicate measure, requiring consummate tact in its introduction, as it meant the ousting of some of the most powerful men in the State from their possessions. Salar Jung, however, well understood the character of those with whom he had to deal, and having secured the adhesion of the Arab chiefs, who relinquished their holdings without any formidable opposition, he steadily prosecuted his labours in other directions, with more success than could have been hoped for. In process of time a large number of *jageers* were recovered, and the system, which in its very nature was bad, and rendered still more pernicious by the misconduct and oppression of the chiefs in possession, received a blow from which it could not hope to recover. Having re-obtained possession of the land, the Minister devoted his energies to the introduction of a suitable system of revenue collection, which while relieving the people of the oppression from which they had so long suffered, secured to the Government an improved income. For this purpose he parcelled out the country into districts, placing each district under the supervision of an officer of tried experience and good character. The excellent effect of these innovations was soon visible in the improvement of the revenue returns, and the greater prosperity of the country. But while the vigorous character of the administration was thus beneficial, it had the effect of causing much disaffection amongst an influential section of the community whose possessions had been affected by the Minister's measures and whose representations again brought him into disfavor with the Nizam. Salar Jung's unpopularity was greater at this period than it had ever been, even at the time of the Mutiny; and at length he was constrained to resign a post which he could no longer hold with dignity to himself or with benefit to the State. His resignation was sent in early in March 1867, but it was neither accepted nor declined by the Nizam.

The routine order of the administration was of course not much interfered with by the incident; but the work of government in other respects soon began to show the want of the able guiding power which had recently directed it. Robbers, who had been intimidated by the vigorous measures of the Minister, discovering the condition of affairs at the capital, once more began to make themselves notorious by their raids; and there is very little doubt that if Sir Salar Jung had continued long from his post, the administration of the country would speedily have become as disorganised as it had ever been. But the British, who had befriended Salar Jung on the occasion of his former disagreement with the Nizam, were not likely now to desert him. Sir George Yule, the Resident,

earnestly impressed upon His Highness how much the Minister had done for the State, and how richly he deserved His Highness' support in carrying out the reforms he had at heart. This timely intervention, after some negotiation, had the desired effect. Sir Salar Jung was induced to withdraw his resignation; the disagreement between himself and the Nizam was patched up, and the work of government proceeded in the usual manner; but a circumstance which occurred some months afterwards showed that the deadly animosity entertained in some quarters against Salar Jung was far from being removed. On the 27th of January, 1868, as the Minister was proceeding to the palace in a sedan-chair, styled a *bocha*, in order to be present at the customary Eed Durbar, another determined attempt was made to assassinate him. The *bocha*, surrounded by the Minister's attendants, had almost reached the palace when two shots were fired in rapid succession, by a miscreant who was loitering in the neighbourhood. At the first discharge one of the attendants fell dead almost at the Minister's feet. The second shot glanced off the *bocha*, grazing Sir Salar's turban, and severely wounded another of the retinue. His assailant was immediately seized, and sentenced to capital punishment. The Minister, however, with the true nobility of his nature, endeavoured to have the sentence commuted to imprisonment, but the Nizam would not listen to any recommendation for mercy, and the man was in due course beheaded.

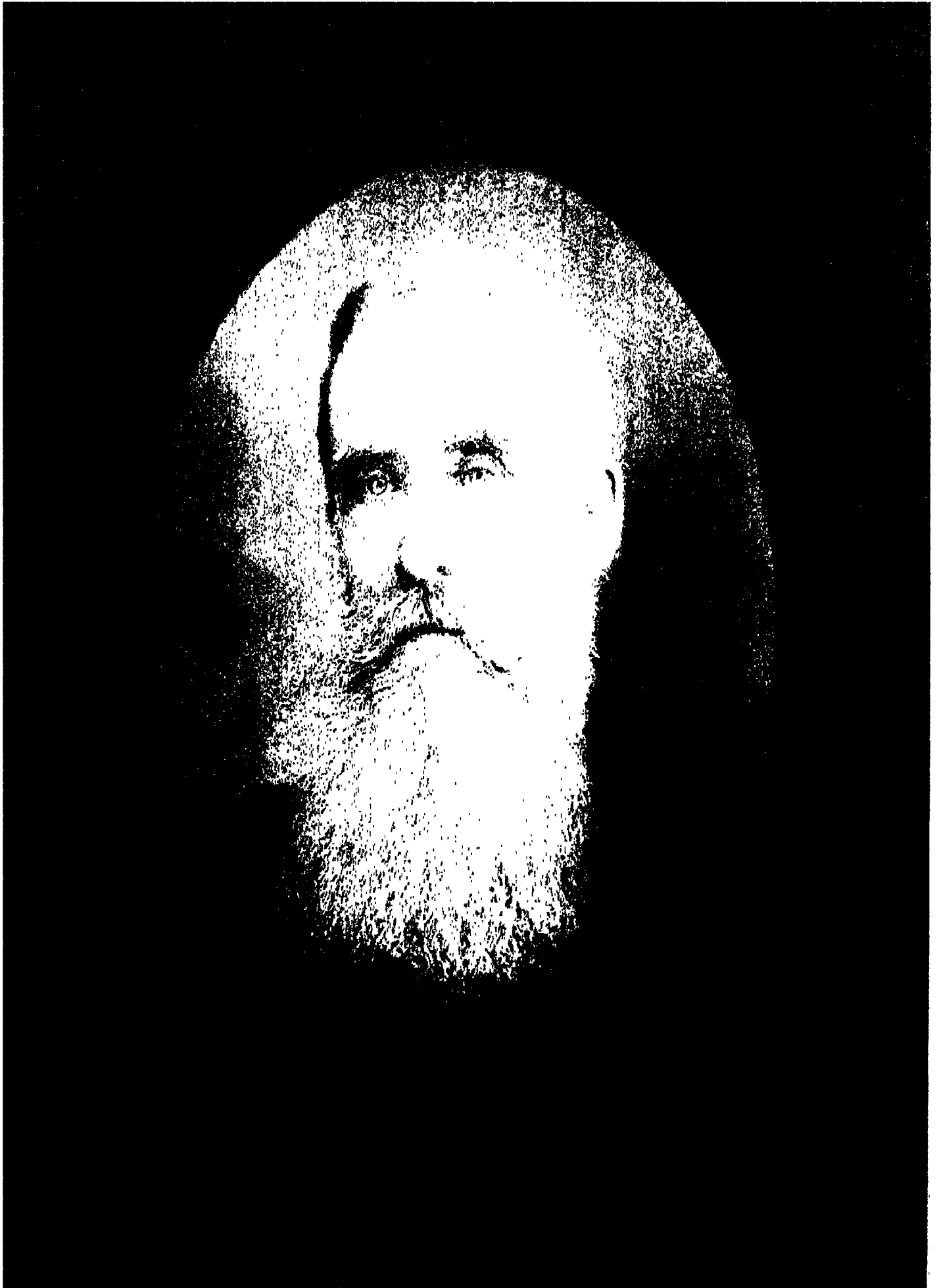
On the death of His Highness Afzul-ud-Dowla, in February 1869, the present ruler ascended the throne, he being then a child of only two and a half years of age. The extreme youth of His Highness rendered the appointment of a Council of Regency imperative; and as this was a matter involving great issues, the principal Amirs of the State were assembled, and after due consideration, expressed a wish that the guardianship of the Nizam and the administration of the country until his majority should be entrusted to Sir Salar Jung, in conjunction with Shums-ul-Oomrah, Amir-i-Kabir, a premier noble of the State, in which arrangement the British Government acquiesced. In September 1872 the Regents submitted to the Government of India a proposal substituting a security in cash for the territorial assignment of the Berars; but this was refused by the Governor-General, who wrote that the maintenance of the treaties of 1853 and 1860 did not rest as the Regents appeared to contend, upon the pleasure of the Nizam, pointing out that the provision of a territorial guarantee was one of the fundamental principles of both treaties.

When the Prince of Wales visited India Sir Salar Jung proceeded to Bombay, where he was cordially received by the Prince. One result of this journey was an invitation from the Duke of Sutherland to visit England. This invitation was accepted, and early in 1876 the co-Regent left Hyderabad with a large suite, and embarked at Bombay for England. The story of Sir Salar Jung's visit to that country, and his enthusiastic reception there by all classes, from the Queen downwards, is too well known to need much comment here. His journey, although ostensibly undertaken for purposes of pleasure was generally rumoured to have been arranged with the object of striving for the restitution of the Berars. Sir Salar Jung spent a very pleasant holiday, and returned to India after a few months absence, bearing with him numerous complimentary addresses from various bodies in England, the honorary degree of D.C.L. from the Oxford University, the Freedom of the City of London, and the earnest good wishes of a great nation. He took up his work at Hyderabad with renewed vigour, feeling that his late experiences had given a stimulus to the desire for a pure and reformed administration, which had always possessed him. Unhappily circumstances were not favorable for the development of his ideas, and for a few years but little advance was made on the reforms already noted, which the genius of one man had been able to effect. Sir Salar Jung, however, was not easily to be thwarted, and was certainly never dismayed, and he manfully stuck to his post to the very end. It is impossible to enter into anything like the details of the Nawab's exertions towards reforming the condition of the Hyderabad Government within the necessarily brief space we have allotted to ourselves. Suffice it therefore to state that the security of the life and property of the subjects, the establishment of the Courts of Justice, of an efficient police, gaols, schools, colleges, hospitals and asylums, the construction of railways, roads, canals, and public buildings; the abolition of the farming and monopoly systems with their attendant evils; the introduction of land revenue survey and of a judicious settlement of the land assessment; the appointment of fit and trustworthy officers; the abolition of restrictions which handicapped the trade; the curtailment of the enormous salaries drawn by the officers till then, including his own; the development of the hidden resources of the country; crowned by what affords, perhaps, the most striking evidence of his master statesmanship, the wonderful increase of the State revenue from a little over three-fourths of a crore of rupees to four times the amount, are the successful measures of his well-directed and sustained efforts extending over a third of a century. Most earnestly was it to be desired that so enlightened and far-seeing a statesman as Sir Salar Jung should have been spared to assist with his counsel and experience the youthful Nizam on his assumption of power. This, however, was not to be; and in the fulness of his intellectual and bodily vigour, on the 8th of February, 1883, the illustrious statesman succumbed to an attack of cholera at the comparatively early age of fifty-three. The grief of the people of Hyderabad, and, indeed, of all persons who were able to appreciate

the sterling personal worth and almost unexampled labours accomplished by the deceased statesman, was profound. Those who had once looked coldly upon Sir Salar Jung were able, too late, to thoroughly understand his worth, and to acknowledge that a great man had fallen who could indeed ill be spared. In an extraordinary *Gazette*, dated the 10th of February, 1883, the supreme Government thus recorded its sense of the loss sustained by the Empire :—"It is with feelings of great regret that the Governor-General in Council announces the death on the evening of the 8th inst. from cholera of His Excellency Nawab Sir Salar Jung, G.C.S.I., the Regent and Minister of the Hyderabad State. By this unhappy event the British Government has lost an enlightened and experienced friend, His Highness the Nizam a wise and faithful servant, and the Indian community one of its most distinguished representatives." At Hyderabad a public meeting of native and European inhabitants was called, and a sum of Rs. 3,00,000 subscribed to do honor to his memory; and England sent numerous messages of sympathy to the bereaved family. The Queen-Empress, the Prince of Wales, and other exalted personages telegraphed their condolences, and on all sides it was admitted that the world was the poorer by his death. The deceased left two sons - Mir Laik Ali Khan and Mir Saadat Ali Khan - and four daughters.

The appearance of Sir Salar Jung was very striking. Of medium height and slenderly built, yet he had a commanding presence, and his calm and decided, yet always cautious manner never failed to inspire respect. His dress was simple and unostentatious, and he seldom wore jewellery save on State occasions. At these times he was usually carried in a *howdah* and surrounded by from 1,000 to 1,500 guards, but on ordinary occasions his escort consisted of only twenty to thirty sowars. As a rule his health was excellent, and he never allowed passing indispositions to interfere with the discharge of his duties. He was extremely fond of horticulture, and he played a good game of billiards, to which amusement he was much addicted. He was himself no lover of sport, though he gladly gave facilities for hunting to his friends. It will, however, be readily understood that Sir Salar Jung did not give himself much time for relaxation, indeed he worked almost incessantly. In the conduct of public business he was precise and methodical, every hour in the day being set apart for some particular duty. The following description of the disposition of his time and of his mode of procedure in this respect will be of interest. It was written some years ago, but the Minister's habits did not undergo much change :-- "Early in the morning," says the writer to whom we are indebted for this information, "his attention is directed to the disposal of correspondence with the British Resident, after which he proceeds into the Hall of Audience and receives the salutations of the inferior officers, etc., of the State, a ceremony which generally does not occupy more than a quarter of an hour, and precedes the breakfast meal. After breakfast the Dewan gives audience to the officers presiding over the different departments of his household, and inspects his private accounts. Noon has soon arrived, and the Government *mutaadders*, or accountants, in the civil and military departments, present their accounts and make their reports. From this time until four in the afternoon he gives private audiences to such as have business with him, and to those with whom he may have business. When this is over the higher class of persons attend what may be called a *levée*. At sunset he takes exercise, either on horseback or on foot in his garden. After evening prayer he audits the accounts of the State, and thence proceeds to dinner. The labours of the day only close with receiving petitions from the department appointed to receive them, when he issues his orders in regard to them by an endorsement, and retires to sleep near midnight." Sir Salar Jung was fond of English society, and displayed a taste for the adjuncts of Western civilisation to a greater and more cultured degree than is usually exhibited by Orientals. His house was furnished in the European style, and there, at stated occasions, he entertained his friends on a scale of princely magnificence worthy of the traditions of Hyderabad. Of Sir Salar Jung it may truly be said that he "did no wrong nor suffered any," that he sought to stifle evil and restore the good, and that by reason of the success which crowned his unwearied efforts, he built himself "an everlasting name."





The late James Gibbs Esq



The Late James Gibbs, Esq., C.S.I., C.I.E.



IN the career of the gentleman whose name appears above we have a long record of useful services rendered to the State, and of a life spent in honest and conscientious performance of varied duties which fall to the lot of an Indian Civil Servant. England's great administrative service in the East can boast of names famous in almost every department of science, literature, and art; of men distinguished for their erudition and genius, who have won fame among eminent persons for their statesmanship and diplomacy; and of warriors who have performed prodigies of valour, and military feats worthy to rank with the highest and most celebrated accomplishments, of which records of the past afford us examples. It is impossible, and it would be an ungrateful act upon our part to underrate the eminent services rendered to this country and to the spread of civilisation generally, by the many notable men who, without acquiring any great degree of fame, have quietly and efficiently performed their work of framing and administering laws for millions of their fellow beings. Suffice it to say that amongst these the name of James Gibbs will ever stand high. This gentleman's labours in India afford an excellent illustration of how useful a man can be without being famous. It did not fall to his lot to make a great stir in the world, but he is entitled to a large share of that meed of approbation which, we feel sure, in later times, even more than now, will be accorded to those who are entrusted with the work of British administration in India. In the efficient fulfilment of the duties of officials of this stamp may be found the real secret of the success of English rule and of the present material prosperity of the country; and it is with pleasure that we furnish a record of services which so pleasingly illustrate a typical Civil Servant's career.

The subject of our sketch is the descendant of a family which, originally settling in Devonshire, subsequently migrated to different parts of England, the particular division from which Mr. Gibbs sprang, being located in Somersetshire as far back as 1580. Sometime during the latter part of the last century the family commenced an acquaintance with the City of London, which was destined to be of a long and honorable character and which has never since been broken. Mr. Gibbs' grandfather, who was a lawyer holding office under the Duchy of Lancaster, died, at a comparatively early age, in 1794, leaving one son and one daughter. Although unconnected with trade, Mr. Michael Gibbs, the father of the subject of this memoir, became a well-known Magistrate and Alderman of the City of London, and served the high offices of Sheriff and Lord Mayor. Throughout his long connection with the greatest and most celebrated civic corporation in the world, he was justly esteemed for his excellent magisterial qualifications, and for the high character of his dealings with the City. His son maintained this honorable connection, being until his death a Freeman of London, and a member of the Fishmongers' Company. Alderman Gibbs married Mary Eleanor, eldest daughter of William Torrington, of Edmonton, Esquire, and by this marriage the Gibbs family formed, in an indirect way, a connection with India, which probably ultimately resulted in Mr. Gibbs commencing life in India. Two of his aunts had married well-known Bombay officers, one of the latter being the late General Andrew Aitcheson, and the other Mr. James Farish, C.S., who acted as Governor of Bombay in 1838. Mr. Gibbs was born in 1825, and after a course of education at Merchant Taylors' School, was about proceeding to Cambridge University, when a writership in the East India Company's Service was offered on his behalf to his father, by Mr. John Masterman, one of the Directors of the Company, and an old friend of his family. This offer was accepted, and the young Bombay civilian in embryo proceeded to Haileybury College to acquire the necessary preliminary training for the career he was entering upon. At that place he was in the same term with Sir Richard Temple, with whom he was destined subsequently to be intimately connected in the work of the State. He embarked for India in 1846; but he had not been long in the country before a severe illness necessitated his return to his native land.

After recruiting his health Mr. Gibbs returned to India in 1850, when he commenced in earnest that long and intimate association with the country which, with the exception of a few brief intervals, remained unbroken up to a short time before his death. The first appointment which he held was that of Assistant Judge and Sessions Judge at Surat, a responsible position in an important and favored station of the Bombay Presidency. Mr. Gibbs took up his duties at Surat in April 1851, but his sojourn there was not of long duration, and in November of the following year we find him proceeding to Broach, another important station in the same part of the country, as Senior Assistant Judge and Sessions Judge. Here again he was not allowed to remain long, as in December 1853 his abilities and zeal obtained his removal to Sind to act as Judicial Assistant to the Commissioner of that province, under Sir Bartle Frere. This was a highly responsible and onerous position for so young a man, and it says much for the civilian thus honored, that after a comparatively very short experience he was considered sufficiently qualified to occupy a post of that description. It is true he came out to India at a time when, from various causes, promotion was more rapid than in the present day, and when influence had more to do with the selection of officials for appointments than it now has; but there is nothing to show in the instance before us that anything but merit had to do with Mr. Gibbs' advancement. His family connections with the Presidency had been severed too long to affect his promotion, but to whatever cause his appointment was attributable, the manner in which he subsequently fulfilled the duties pertaining to it, shows that he was fully competent to hold the office with credit to himself and satisfaction to his superiors. It was not that the requirements of the post were light, and called for the exercise of but limited powers, for as a Judicial Assistant to the Commissioner in Sind it was his duty to sit as judge in the highest court of appeal in civil matters, and to review the decisions of the subordinate officers in all criminal cases, no capital punishment being carried out until he had reviewed the case, and he acted as judicial secretary in the police and other branches of that line. He was, in addition, on the departure of Sir Barrow Ellis, who had been his brother commissioner in 1855, placed in charge of the Political Department. This, many of our readers may justly think, was vast power to put into the hands of any man at a time when his college days were of very recent date, and when his sole judicial experience had been gained in the brief occupancy of two minor posts in Mofussil courts. Responsible, however, as the position was, Mr. Gibbs proved himself fully equal to the task, and during the next seven years we find him quietly but efficiently discharging his duties, carrying into the work the same good characteristics which marked the discharge of his other functions. Brigadier-General Jacob was at this juncture acting for Sir Bartle Frere, and prior to relinquishing office he recorded his grateful thanks for all "the most valuable and cordial aid and support" which he had received from Mr. Gibbs during the period in which he had presided over the administration of Sind, and the sense he entertained of "the most able and meritorious manner" in which Mr. Gibbs had "invariably performed the numerous and important duties of Assistant Commissioner." High praise this, coming from such a man as Jacob, who, himself an able and talented administrator, was quick to discern ability where it existed, and slow to bestow commendation where it was not merited. He also had the good fortune to secure at the end of his period of service not only the approbation and thanks of Sir Bartle Frere and of the Bombay and home Governments, but the esteem and respect of those among whom he had laboured. The Honorable Court of Directors, commenting on a report which they had called for regarding the state of affairs in Sind, spoke of the production as "very creditable to Mr. Gibbs, and highly gratifying as showing that justice is administered with great efficiency and to the satisfaction of the people." This unqualified expression of approval from such a body as the directorate of the then powerful company is a strong proof that Mr. Gibbs carried out his work in no slipshod or perfunctory manner, but with that intelligence, ability, and zeal, which alone can command real success in the administration of justice. The first few years of Mr. Gibbs' sojourn in Sind were marked by peace and quietude, and although the political horizon was soon to be darkened by the ominous cloud which overshadowed a great portion of British India, the province was apparently at this time in a tranquil condition, and no sinister forebodings of coming trouble interfered with the even and uninterrupted course of justice. Mr. Gibbs adjudicated upon the matters which came before him month after month and year after year, giving general satisfaction to suitors, and endearing himself to the community at large by those genial and attractive qualities, which afterwards in the more extended sphere of the Presidency town, acquired for him a wide popularity and an extensive circle of friends.

We have now brought the career of the subject of this memoir down to a memorable period not only in his history but in the history of British India. The year 1857 will ever be remarkable for that dread outburst of fanaticism and hate which threatened at one time to involve the whole of India in universal ruin. Looking back upon the terrible events which occurred at that time, the circumstance which strikes one as the most marvellous in relation to the affair was the comparatively small area over which the operations of the rebels

extended. At the first onset the success of the mutinous soldiery was almost as complete as it could possibly be. One place after another fell into the power of the mutineers, and until the British power had been reasserted by the capture of Delhi and the subsequent operations against the rebels, there was every fear that the conflagration which had been kindled with such diabolical success in Bengal would spread into every province of the Empire, rendering the whole one scene of rapine and disorder. That this result did not occur is mainly attributable to the exertions of the British officials who, in various parts of the country, at this time occupied administrative appointments, and who united to an unswerving patriotic zeal in the performance of their duties a degree of tact and skill which redounds greatly to their credit. Of course all parts of India were liable to be affected by the outbreak, but the peculiar situation of some provinces made them more liable to disorder than others. Sind in particular was a district in which one would have expected some hostile demonstrations at such a juncture as this. The annexation of that country was an event of comparatively recent date. The inhabitants are largely made up of Mahomedans of a bigoted class; and the proximity of Sind to the North-Western frontier and to the habitat of numerous wild and fierce tribes, renders it peculiarly liable in times of disturbance to the influx of a turbulent host which would add materially to the difficulties of Government. There was, therefore, every reason to apprehend that the withering blasts of hate which were passing over the interior districts and consuming the outward representation of Government would extend their baneful influence to this province where the elements of strife are never wanting. Fortunate it was for England that she had at that period such a man as Sir Bartle Frere to represent her interests in the province, and such an able official as Mr. Gibbs to second him in his efforts for the preservation of order. To these two men is, without doubt, due the fact that Sind did not throw in her lot with the revolted provinces. They mutually conceived and jointly concerted measures to provide against emergencies, and when circumstances demanded an exhibition of the higher qualities of action, decision and courage, they were not found wanting, but acquitted themselves as so many of their countrymen were doing at that time in other parts of India—with conspicuous gallantry.

For some time after the announcement of the revolt of the native troops in Bengal, ominous rumours were in circulation at Karachi, as probably they were at that troubled period in every place where troops were stationed, to the effect that the sepoys were disaffected. These dark forebodings took tangible shape, and information of a trustworthy character was conveyed to Mr. Gibbs, who was then residing at Karachi, to the effect that the 24th Regiment of Native Infantry, or a portion of it, had determined before break of day to throw in their lot with the rebels. Sir Bartle Frere, who occupied a house at Clifton, distant about three miles from Karachi, was immediately apprised of the state of affairs, and on receipt of the information he lost no time in joining his youthful colleague at Karachi. Whilst waiting for Sir Bartle Frere's coming Mr. Gibbs went over to the Treasury for the purpose of ascertaining whether the guard there for the night belonged to the suspected regiment or to the 14th Regiment, the other native corps stationed in the place, it being important to know this—the information not being procurable at the time. This was a perilous duty, but it was unflinchingly performed by Mr. Gibbs, who discovered to his satisfaction that the guard belonged to the 14th Regiment and not to the disaffected corps. He then joined Sir Bartle Frere, and was present at the disarming of the regiment about 11.30 p.m. It was then found that some two hundred muskets were loaded. The events of this period and the young civilian's connection with them are interesting in themselves as incidents of an historical epoch; but in addition to that they show what influence a few resolute and superior minds are capable of exercising in great crises. A little hesitation or weakness on the part of Sir Bartle Frere or Mr. Gibbs at this time might have lost Sind; and although the former received the well-earned designation of "Saviour of Sind" he was always ready to allow that his colleague was entitled to share in the credit conveyed in the phrase. The Mutiny having been suppressed it fell to the lot of Mr. Gibbs to mete out a portion of that retributive justice which the crimes and misdeeds of the rebels deserved. He was selected by Government to try on charges of high treason the rebel chiefs of the Nuggur Parkur districts, and on the completion of his labours he received the cordial thanks of Government. This episode formed a fitting conclusion to his connection with Sind. His duties there, highly important as they were, were still only of a local character; but with the close of the Mutiny and this trial in connection with it, he entered into the general work of the administration of the Presidency, and was entrusted with duties of a more Imperial character.

In September 1860 he was ordered to Bombay on special duty with reference to the Income Tax Act. This was a description of measure requiring above all others skilled and conciliatory officials to administer it, and the Government could not have found a better man for the work than Mr. Gibbs. Without entering into the vexed question as to whether direct taxation in any form is suitable to India, we may confidently express an opinion that such an impost as an income tax whether as an avowed tax on incomes,

or in the guise of a license tax, will never be popular or even borne without murmuring by the people. Probably one of the greatest objections to a tax of that description is that it leaves the door open to oppression and extortion by unscrupulous officials. With a hard unfeeling man at the head of the department to work the tax, discontent would be easily awakened, but with an official of an opposite disposition it might be possible to get the people to sit quietly under, if they did not acquiesce in, the impost. Mr. Gibbs was pre-eminently fitted for an appointment of this description. Urbane and genial in his deportment to all classes, whether high or low, he always became a favorite wherever he was, and the various addresses presented to him at different times during his career expressed something more than the mere conventional and occasionally insincere regrets with which those documents are as a rule largely made up. He made himself accessible to all, and no applicant who went to him for the redress of a grievance was ever able to complain that he had been discourteously treated. His large sympathies and liberal sentiments enabled him to feel for the people in their sorrows, and to look with a lenient eye on their shortcomings. He was, in fact, the very type of man to administer an income tax without friction or complaint, if such a result was within the range of human capability. Mr. Gibbs' first appointment was as Special Commissioner; but subsequently he became in addition, the President of the Income Tax Commission and Collector of the Tax, having the entire management of the impost in the town and island of Bombay. For two years he was engaged in the superintendence of this work, and when he relinquished his post to enjoy a well-earned furlough, the Bombay public parted from him with regret, and the commercial community, through their Chamber of Commerce, placed on formal record the very high sense of obligation under which they felt themselves to lie by reason of the urbanity, tact, and judgment with which he had administered the invidious task entrusted to him. They further added that they could not allow Mr. Gibbs to leave Bombay without expressing their belief that the facility with which so obnoxious a tax had been levied, the absence of complaint, and the general cheerfulness with which it had been paid, were in a great measure due to the happy selection made by Government in the Chief Commissioner. Carrying with him these well-deserved compliments, and the good wishes of the whole population of the city, Mr. Gibbs went on furlough in 1862, and did not again return to the scene of his labours until after the expiration of nearly three years.

On returning to India in 1864, Mr. Gibbs after being in temporary charge of his old Income Tax work for a few weeks, was appointed Sessions Judge of Poona and Agent for Sardars in the Deccan, but he only held this post for the brief period of ten months, at the end of which time he was appointed to the more important position of Judge of the Bombay High Court. During the short period he was at Poona he showed great interest in the affairs of the Sardars to whom he was the Government Agent, and formed many friendships which existed up to the time of his death. On leaving Poona the Sardars gave him an evening entertainment and an address. A seat on the Bench of the High Court is justly considered a great honor, and as such is eagerly aspired to by those members of the Civil Service whose qualifications and training fit them for a judicial position. The next few years of Mr. Gibbs' official career were devoted to his judicial work, although he found time amid the intervals of duty to take part in the social amenities of the place, and to acquire for himself an unbounded popularity by his genial qualities. There was hardly a society on the frontier of which Mr. Gibbs was not an active member, and to the presidentship of some he was unanimously appointed. In fulfilling the requirements of his office he did not confine himself to the bare performance of official duties, but as in everything else in which he was concerned, he took a warm interest in his surroundings, and during the time he sat as a Judge on the Bombay Bench, he consistently acted with a view to the elevation of the dignity, and to the increase of the usefulness, of the Court. One innovation which Mr. Gibbs was instrumental in introducing into the constitution of the High Court is deserving of special mention, as it materially added to the position of civilian judges who followed him. By the Act constituting the Court the presidency of the tribunal is reserved for a barrister judge, although the acting appointment is not beyond the attainment of the civilian judges. Prior to Mr. Gibbs' time the line which the Act thus drew between the two descriptions of judges had the effect of creating an impression that the civilian judges ought not to be entrusted with the more important work of the Court. Owing to the interpretation placed on the High Courts Act by the Governor of the time, Mr. Gibbs was passed over for the acting appointment when Sir Michael Westropp, the Chief Justice, went home on furlough. Sir Charles Sargent who filled the acting appointment, however, did not share the prejudices entertained in some quarters in regard to civilian judges; and one of his first acts after assuming his appointment, was to direct that Mr. Gibbs should sit on the original side of the Court. This system was found to work so well, and Mr. Gibbs so efficiently performed the duties devolving upon him as a judge on the original side, that the barrier he broke down and passed has never been set up again in the High Court, and probably never will be. On his becoming a Member of Council, he received a flattering token of the manner in which he had performed his

duties by being addressed by the Bar on the original, and the Pleaders on the appellate side of the Court. It would be unfair if we did not mention here that the Barrister Judges of the Bench were not altogether opposed to the admission of civilian judges to the original side, but were, in fact, fully alive to the benefits to be secured by such an arrangement, and even urged its adoption; and it was a fortunate circumstance that such a happy selection was made in the first instance.

Mr. Gibbs, however, did not confine his attention exclusively to raising the status of his own class. During the time he sat on the Bench, and subsequently when a member of the Government, his efforts were directed to the improvement of the position of the members of the Native Bench and Bar. Through his advocacy the standard for the admission of both was raised, and one of his last acts before quitting the Bench was to arrange for an extension of similar orders to pleaderships in the District and Subordinate Courts also. He warmly supported the adoption of the rule which makes the attainment of the LL.B. degree at the University a certain avenue to the post of Subordinate Judge. In fact, he earnestly exerted himself for the good of his native friends, and it is in great measure due to his efforts that the Native Bench and Bar of the Presidency is now such an influential and highly respectable body. The judicial work of his office, of course, occupied the greatest part of Mr. Gibbs' time, but it did not prevent him from holding several unofficial appointments which are usually conferred as honorary distinctions on the prominent members of the community. He was an enthusiastic member of the Bombay Branch of the Royal Asiatic Society, and being elected President, he continued to hold that office until the time of his departure from Bombay. He was also selected to act as Vice-Chancellor of the Bombay University, and was re-elected on three subsequent occasions. When Mr. Gibbs assumed the Vice-Chancellorship in 1870, the University had not arrived at its present vigorous state. As a plant of Western growth it had at first but a sickly existence in its Eastern soil, but in course of time becoming more acclimatized, and by careful nursing through the earlier phases of its existence, it acquired strength, and is now a flourishing institution. Mr. Gibbs, as one who tended it through this uncertain period, is entitled to a large share of the credit attaching to the permanent establishment of such an institution in the midst of a community like that of Bombay. Opinions differ as to the amount of good which is derived from such education as the University affords, but it is not to be denied that the system, on the whole, tends to the improvement of the intellectual and material condition of the people. Mr. Gibbs who has ever been a warm supporter and friend of the natives, discerned in the University a means of imparting a liberal education, which would be of benefit to the people in opening the way to the higher professions. He accordingly devoted his attention to the improvement of the constitution of the University, and under his constant and assiduous care it gradually increased in importance, and extended its area of usefulness, until we find it in its present healthy state. The opinion of the Senate may be gleaned from the address they presented to Mr. Gibbs on his leaving Bombay in 1879.

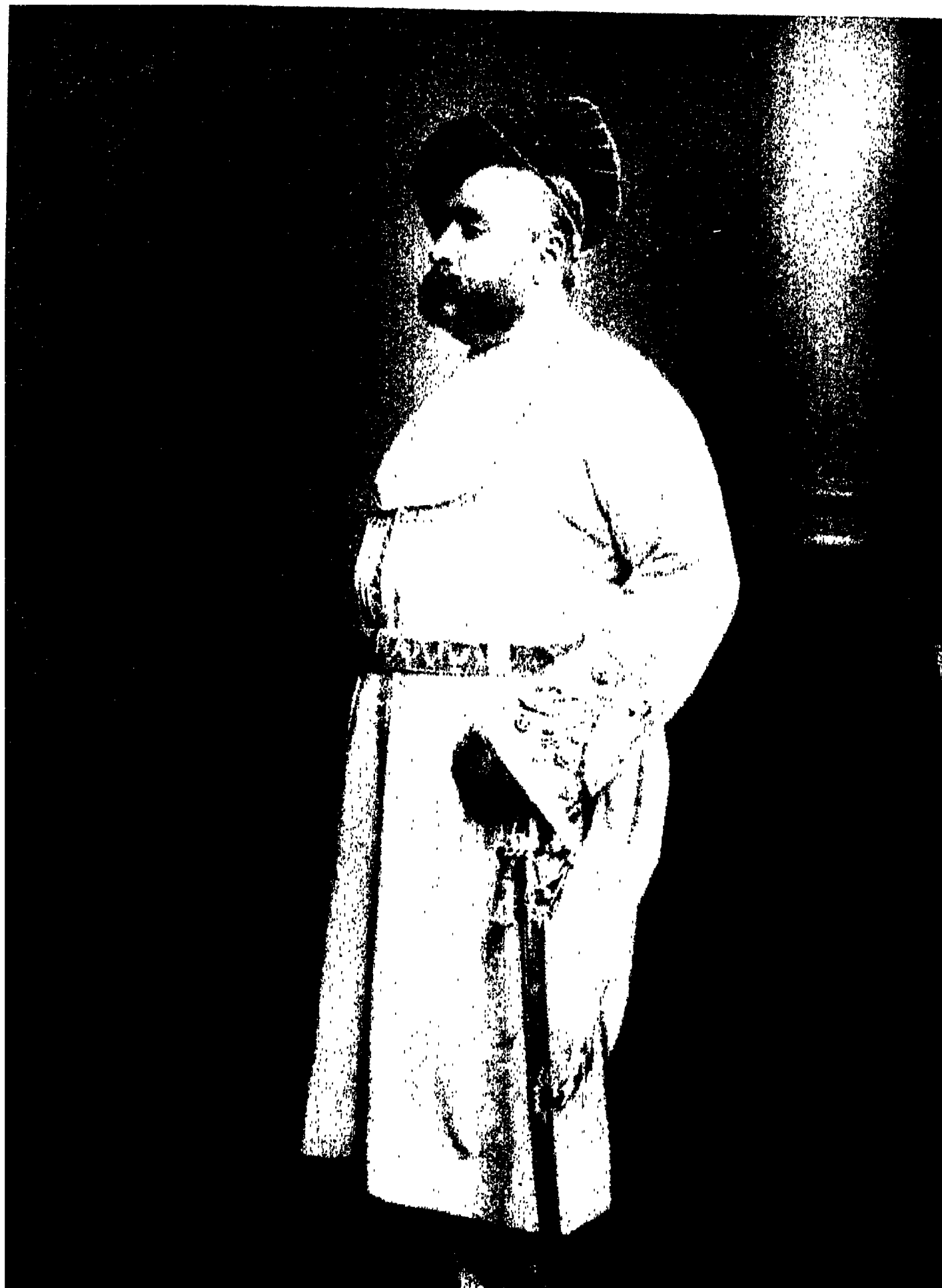
In April 1874 Mr. Gibbs quitted the Bench for a seat on the Executive Council of His Excellency the Governor. He brought with him to the Council Chamber a vast and varied store of practical knowledge concerning the Presidency, and his removal from the Bench to the Council lost to the former a conscientious judge, and gained to the latter a valuable member. Mr. Gibbs' experience of the Presidency, in the several important posts he had occupied, afforded an excellent training for the legislative duties which now devolved upon him. In Sind he had taken a practical part in the administration of an extensive province; and his career in the city of Bombay had imparted to him knowledge of a wider character, which, with his sound and mature judgment, proved of the utmost value in the work of legislation. The limits of this sketch will not allow of our entering at any length into this portion of his career, and we must content ourselves with a brief reference to a few of the prominent measures which he assisted in framing. The Port Trust Act, and the Amending Act for the Bombay Municipality, were not only introduced and carried through the Legislative Council by him, but the liberal powers thereby conferred were mainly carried out by his advice. With one of the finest harbours in the world, and an unrivalled situation for European trade in comparison with other Indian ports, Bombay may expect in a few years to command a greater portion of the Indian trade. The Port Trust Act will tend materially to increase the status of the port, and Mr. Gibbs, as taking a prominent part in the framing of the measure, will be remembered in later times as one who is deserving of commendation for the success which it is confidently expected will attend its operations. Two other Acts relating to the Municipality and Tramways passed under Mr. Gibbs' supervision, had an important bearing on the welfare of the city. As measures of reform called for by the advancing spirit of the times, they have been found to work smoothly and efficiently, and the circumstances that the inhabitants of Bombay have such a remarkably good municipal constitution, and so excellent a tramway system, are in great measure attributable to the fact that extreme care was taken when the legislative provisions relating to them were framed by Mr. Gibbs and his colleagues in the Council. Highly

important as this work in reference to the Presidency city was, it by no means formed the sum total of his legislative labours, for he took an active part in the promotion of laws for the benefit of the Mofussil, such as those relating to the Mamlutdars' courts, to hereditary village officers, to village police, and to district Municipalities; and in the framing of enactments for the benefit of the Presidency generally, such as laws relating to excise, prisons, and the codification of the revenue laws and regulations. During the whole course of his career as Councillor he continued to display those talents which had hitherto, in less exalted positions, given a tone and character to his work, and distinguished him as a zealous and hard working official whose sole aim was the good of the people around him, and the honor of the Government, whose representative he was. His position naturally brought down upon him from time to time sharp criticism; but however much people might question the policy of some of his acts, they never for one moment doubted the good faith which prompted their introduction.

Towards the end of Mr. Gibbs' tenure of office he sustained a severe bereavement in the death of his eldest son, a Lieutenant in the Royal Engineers, who died whilst on survey duty in Guzerat. The young man was a very promising and popular officer, and his death from one of the fell diseases of the country, excited the sorrow of a large circle of acquaintances and universal sympathy for the aged father in his loss. We may here mention that Mr. Gibbs had been twice married, and there are now surviving three sons and five daughters. His first wife was the only surviving daughter of the late James Morley, Esquire, Advocate of Her Majesty's Supreme Court, Bombay; and his second, a daughter of A. N. Shave, Esquire, late of the Bombay Civil Service.

We have now arrived at the closing period of Mr. Gibbs' Bombay career, and at that point of his life when it fell to his lot to receive the public recognition of his labours. Mr. Gibbs was one of those men who appeared to have the power of securing many friends and no enemies, and the marvellous unanimity with which all classes joined to do him honor was undoubtedly due to an earnest wish to express gratitude for past services, and regret at his approaching departure. Naturally addresses were plentiful, amongst the more important being those of the Bombay Chamber of Commerce and the Bombay Association. The public newspapers, English and native, vied with each other in producing laudatory notices of his career, and every public body with which he was connected gave forth an expression of regret at the termination of his connection with them. The most substantial acknowledgment of the value of his services was from the University. At a meeting it was determined to raise a testimonial to Mr. Gibbs, and on an address and testimonial being voted, the public generally requested to join the latter and a subscription list was started, which was rapidly filled by contributions from every part of the Presidency. At Mr. Gibbs' request, the money, after securing sufficient for a bust to be placed in the building, was given to provide books for the University library, to be called after Mr. Gibbs. It would be out of place here to do more than refer to the many ceremonies and complimentary gatherings held in honor of the departing civilian. The official community invited by His Excellency Sir Richard Temple, the then Governor of Bombay, met at Government House, Malabar Point, and at a splendid banquet in honor of Mr. Gibbs, His Excellency, in a speech which met with great approbation, gave an account of that gentleman's services. Later on the non-official community, as represented by the members of the Byculla Club, entertained Mr. Gibbs at one of those dinners for which the institution is famous, while the Freemasons—over whom Mr. Gibbs had for some years presided as District Grand Master—assembled in a similar festive manner to speed the parting guest. At length the day of departure arrived, and when Mr. Gibbs embarked from the Apollo Bunder for the mail steamer he was surrounded by troops of friends, including not only the prominent members of the Bombay community, but many chiefs and others, who came from long distances to wish him a pleasant retirement in his native land.

Mr. Gibbs left Bombay in May 1879, and although it was generally understood that his leave of the country was a final one, it was destined that India should again see his cheery countenance. He had not been long in England enjoying his well-earned repose when a vacancy occurred on the Governor-General's Council, and the post being offered to him, he accepted it, and within twelve months of his departure from Bombay was once more on the shores of India. His previous experience made him a valuable addition to the Viceroy's Councillors, and alike in Calcutta as in Bombay he soon secured the respect and esteem of all who knew him. For his varied services to the State Mr. Gibbs received the distinctions of C.S.I. and C.I.E., but it was generally felt that he eminently deserved higher honors. He finally resigned the Indian service and returned to his native country in 1885, where shortly afterwards his lamented death occurred. A memorial portrait of Mr. Gibbs subscribed for by the residents of Calcutta was unveiled in that city on the 2nd of January, 1886, with much ceremony. In Mr. Gibbs the State lost a tried and trusted servant and the people of India a sincere friend; and that they are sensible of this fact is sufficiently testified by the honor paid to his memory.



H.H. the late Regent of Kolapur.



H.H. the Late Jaysing Rao Abba Saheb Ghatge, Regent of Kolhapur.



HIS HIGHNESS JAYSING RAO ABBA SAHEB, whose family title is Sarjerao Vajarat Mah, was descended from one of the oldest Maratha families who acquired eminence during the period of the Maratha ascendancy. He was born in 1857, and during his infancy resided with his uncle the then Maharaja of Kolhapur. For his early training he was much indebted to his mother, a lady of great intelligence, who assiduously devoted herself to the education of her son. When only seven years of age he was, in accordance with custom, married to the only daughter of the Chief of Mudhol and, in 1868, upon the death of his wife's father he was elected to the gadi of Kagal, being at the same time made a ward of the British Government. From that time he, in conjunction with his cousin, the Maharaja of Kolhapur, was placed under the superintendence of Colonel West, and Mr. Hammick, a member of the Civil Service, but, it was, after a time, deemed advisable that the young Raja should be instructed alone, and accordingly Mr. Hammick was appointed his sole educational guardian. It is recorded that though Jaysing Rao was possessed of excellent talent, yet he had little love for books. That this is no unusual circumstance in connection with lads who afterwards attain to eminence has been strikingly evidenced in the career of such men as Salar Jung in India, and that man of pre-eminent renown, Admiral Lord Nelson in England. It is even related that in his early days the illustrious statesman who now almost sways the destinies of Europe—we mean Prince Bismarck—was voted by his tutors a dunce! Without entering upon a field of speculation, or asserting for an instant that a preliminary to eminence in manhood is apparent stupidity during youth, yet it is certain that many of the greatest geniuses who, because being misunderstood, were voted "dull" in boyhood would, but for judicious training, have been lost to the world. The young Raja of Kagal was under no disability of misconstruction. In Mr. Hammick he found a genuine "guide, philosopher and friend." When that gentleman discovered that the Raja had little love for study but much for field sports he encouraged the latter pursuit, and at a later stage caused his pupil to evince a great love for books of sport, travel, and adventure. One course of reading led to another, and soon the young Raja became imbued with a desire to travel. His wishes were granted, and for three years he, in company of Mr. Hammick, travelled through Northern India, the Punjab, Sind and Guzerat, all the time receiving unconscious lessons in administration under the practised guidance of his tutor till, on attaining his majority in 1878, he was considered by the British Government perfectly capable of independently managing his small principality.

Unlike some rulers, Jaysing Rao did not allow his accession to power to divert his energies or to clog his intellect. On the contrary, he set himself to the task of finding out how much good may be done even by persons possessing limited authority, and, in the short space of less than three years, he became noticed as one of the most able and progressive chiefs of the day. By strict economy he managed to undertake various public works and to extend the means of education afforded to his subjects, and his ability and energy soon earned for him the high approval of the British Government. At the same time His Highness continued to indulge in his instructive pastime of travel, and there were few places of interest throughout this great peninsula, including the Island of Ceylon, that were not visited by him. His efforts at reform especially attracted the notice of Sir James Fergusson—no mean judge of character—who, from the first, had evinced considerable interest in the young Raja of Kagal. Sir James Fergusson was not a man to limit his commendation to words. His was a disposition to wait on opportunity, to seize and grapple with it, and to obtain real gain from promptitude of action. Accordingly when, in 1882, the insanity of Jaysing Rao's cousin, the Maharaja of Kolhapur, was established beyond question, Sir James was given an opportunity which he was quick to recognise and lay hold of. The reigning house of Kolhapur, like many more exalted dynasties, had been hardly pressed by fortune. One of the princes,

after a long minority, died at Florence; his successor, also after a long minority, became insane. The latter hapless Maharaja was childless, and to prevent confusion in the State Sir James Fergusson decided upon administering the State by a Council of Regency, and selected the Chief of Kagal as Regent. A happier choice could hardly have been made; and when, shortly afterwards, the death of the mentally afflicted Maharaja left the gadi absolutely vacant, the young son of Jaysing Rao was appointed his successor, whilst his able father continued to administer the affairs of the principality.

Here, however, we are anticipating events. His Highness Jaysing Rao Abba Sahib was installed as Regent on March 10th, 1882. On that occasion the correspondent of a leading daily paper in Bombay said of him: "His well known honesty is a guarantee that justice will be done in all matters to the people, and that the Regent will consider it his duty to govern them uprightly and not be a Regent merely in name. To his own people at Kagal he is well known for his liberality and generosity. He is and always has been a great favorite of the Europeans of the station, by whom he is considered a 'thoroughly good fellow.'" Similar compliments followed from various sources, but one from Sir James Fergusson deserves to be recorded in these pages, not only because of the high position which that gentleman then occupied, but because the utterance was alike prophetic and correct. Sir James said:—"He (the Regent) will leave behind him enduring marks of his faithful and beneficial government," and "he has the good of the people sincerely at heart, and I believe that he spares himself no trouble to do what he knows to be best for them." It need scarcely be pointed out that during the minority of the present Maharaja, or rather until the death of the Regent, Jaysing Rao was the virtual ruler of Kolhapur, and the improvement which took place in the management of that State must be cited to his credit. That the advancement made was great, even during this period, is evidenced by the fact that in the early days of his rule his appointment as Regent was regarded as being heartily satisfactory even by extreme Marathas, who had rendered themselves notorious by their connection with a certain *cause célèbre* known as the Kolhapur libel case. With all his desire for reform and the pressure of business attendant upon an earnest longing to fulfil his duties to the utmost, the Regent could not divest himself of that passion for travel which he had imbibed in his early days. When, therefore, Sir James Fergusson left Bombay for England in 1885, the Regent of Kolhapur was readily induced to accompany him, and he spent some months in the British Isles closely observing there not only "men and manners," but also politics and trade, and personally inquiring into the industries and inventions which have so largely enhanced the greatness of the country. He lost no opportunity of acquiring useful machinery and implements, he also purchased horses and sheep for breeding purposes. A primary result of his visit to England was the abolition of all duties on trade in districts under his administration; a fact which elicited the warm commendation of the Governor-General in Council, who, in a Government *Gazette*, commented upon "the honorable position which he (the Regent) has secured for the State of Kolhapur in thus taking the lead in the emancipation of trade." Government further gave expression to the hope that "the example of Kolhapur may influence other States to promote by similar measures the national commerce of India, in the development of which the real interests of all Indian rulers must lie." A fair future seemed in store for the Regent. The reforms which he had introduced, both before and after his visit to England, found favor of the people and, at last, storm-tossed Kolhapur seemed in a fair way to have peace. But it was not to be. Only a few weeks after his return Jaysing Rao was suddenly stricken with illness and died on the 20th March, 1886. The sad event created the utmost grief in Kolhapur. True, the succession was smooth, but again the troubled State was face to face with an interregnum of dynastic rule. More than that, His Highness Jaysing Rao had endeared himself to the hearts of the people, Europeans as well as natives, and his death came home to most as a personal loss.

The sorrow that was felt at the demise of the Regent found utterance in many ways, but outward expression took principal shape in a public meeting held on the 29th of March in Kolhapur, and presided over by Mr. Lee-Warner, the Political Agent, when an address of condolence was voted to the young Maharaja, and it was decided to found suitable memorials in memory of the late Regent. On this occasion Mr. Lee-Warner delivered a speech so full of feeling and affectionate commendation that it may well find place in this memoir. After making a few preliminary remarks, he proceeded as follows:—"This assemblage of friends of the deceased Regent has no jurisdiction in determining the place which history will assign to Abba Sahib as Regent of Kolhapur. That must be left to posterity; but this much I am bold enough to assert for myself, and for all of you, that none of us feel the slightest doubt as to the honorable verdict which history will pass on the public character of our friend. It is an uncontrovertible fact that, placed as he was at the head of a novel form of administration, he directed it with such integrity and ability that the prophecies of those who predicted failure have been disappointed. We can all look forward with reasonable confidence to, if we may not anticipate, the verdict which posterity will pass on the late Regent of Kolhapur. It is, however, entirely without our

province and rights to express an authoritative opinion on our departed friend as a private person and as one of our intimate associates. You will forgive me if I first look back upon his character from the standpoint of English society. As a general rule, the Englishman's acquaintance with a nobleman of this country is limited to contact in public life or in large social gatherings. But it was not so with Abba Saheb. What struck me most on my arrival in Kolhapur was the pleasant experience that the English residents knew Abba Saheb and his family as they knew each other. We could judge of his character as a friend, and we shared his home life as he shared ours. I was often struck at his unselfishness, his gallantry, and his gentlemanly bearing. I found him an agreeable companion and an honorable friend, and I express no idle words when I say that we lost in him one who helped us to live not only for our fellow countrymen whose home is in this land, but also to live with them in the exchange of those personal and social courtesies which draw men together with bonds of affection. Abba Saheb believed in the value of intercourse with his European neighbours, and he never declaimed at the gulf which separates the classes, because he found it possible to bridge that gulf. He practised what he preached, and he has left amongst his mourners the whole European community of this city. But the greater bulk of his mourners are the people of his own country, and as you have asked me to express your feelings on this occasion, I accept the task. The estimation of a man's character in the minds of the general public will be the estimation of his character by those who know him best. If I was asked what the public thought of Abba Saheb's character, I would ask his family and his household whether he was a good father, a good husband, a good brother, or a good master. In his home life he thought ever of the good of others. He was free from conceit and self-seeking. He was liberal and enlightened. Those who served him served him with love, and those who owed him filial or brotherly affection could give it from their hearts. I was present in the sick chamber within a few minutes of his death, when he communicated to me his last wishes, and the record of those wishes confirms the language I have used. He thought of the State he served, and hoped that your future ruler would obtain an English education to fit him for the high position he would be called to fill. He thought of his son who would succeed him at Kagal, and desired that he would be educated in England. He thought of his personal friends and he forgot none of those who had served him as private secretary, tutor or karbhari. Need I add that he made provision for the wants of his widow, the education of his daughter, and the comfort and happiness of those he left behind him? As he died so he lived, ever thoughtful of others. We are consequently met here to liquidate a debt of gratitude which we owe to one who applied his education and his natural gifts for the benefit of all, for the good of the State, for the drawing together of society, and for the healthy instruction of those who would succeed him. His title to our respect and affection is beyond dispute, and I am glad that the proposal to hold this meeting emanated from no suggestion of mine, but from a spontaneous and universal sentiment of all classes of society. I will not anticipate the propositions which will now be put to you, but I have endeavoured to show you what importance our departed friend attached to education, and you will be prepared to consider favorably a motion for connecting his memory with some educational object. I will only add that his Excellency the Governor has telegraphed his heartfelt condolences to the family of the late Regent, and from many parts of the presidency sympathetic messages have been received for the untimely loss of one whose life and work have been recognised as a matter of public interest."

His Excellency Lord Reay likewise paid the subjoined tribute to the merits of the deceased at the conclusion of a speech delivered by him at the public meeting held in Bombay in connection with the movement for supplying Female Medical Aid for India. He said:—"Within the last few days we have received the sad intelligence of the death of Jaysing Rao Abba Saheb, the Regent of Kolhapur. I do not think that a more enlightened administrator or a better man has ever held the reins of power in any native State. To the State of Kolhapur his loss is for the moment almost irreparable; and it has caused the deepest regret on public grounds to this Government and on private grounds to those who, like myself, had the honor of numbering Abba Saheb among their personal friends. Only a few months ago I had the pleasure of welcoming him back from England, full of health and vigour, and eager to apply to the benefit of his subjects the ideas of progress which had been developed in his own mind by his visit to Europe. He had had the honor of a personal interview with her Majesty the Queen, and she had, I believe, impressed upon him her desire to ameliorate the condition of his countrywomen. However this may be, almost his first public act when he returned to Kolhapur was to take the chair at a large public meeting called to further the cause of medical education for women in the Southern Maratha Country. At that meeting it was resolved that the Regent should write to the Dean of the Medical College for Women at Philadelphia in the United States, and procure thence a properly-qualified medical lady who should devote herself to the tuition of women in the Southern Maratha Country, and take charge of the female ward of the Albert Edward Hospital at Kolhapur. It was also agreed that the Regent should provide a house and salary for the lady doctor, and also

quarters and scholarships for medical students. To all this Abba Sahab eagerly agreed, and in so doing he has set an example well worthy of imitation by the rulers of all native States. He has not lived to see the tree blossom which he planted, but it will blossom and bear fruit. I cannot doubt that the name of Abba Sahab will long be held in affectionate remembrance by his countrymen and countrywomen, and I trust and believe that his son, the youthful Maharaja of Kolhapur, will tread in the footsteps of his honored father."

In person the late Regent was portly and commanding, and his pleasant expression evidenced the geniality of his disposition. He was generous to a degree, charitable without being ostentatious, and true as steel to those who were honored by his friendship or whom he considered had any claim upon him. More than that, he was possessed of that kindness of heart which cannot find room for pride of birth or station. His sympathy with the sufferings of the poor was genuine; and at times his actions resembled those of the proverbial saint who stripped himself in the bitter snow to clothe one who asked for alms. It is related of His Highness Jaysing Rao that on one occasion he lent his own palankeen in order to have a cholera patient conveyed to his home, and that on another he descended from his carriage for the purpose of having an old lady who had been injured conveyed therein to hospital. Jaysing Rao Abba Sahab was an affectionate son, husband and father. He lost no opportunity of improving the position of those over whom he was called upon to rule, and especially advocated the extension of education. True, the destinies of the State are still in worthy hands; but no one will be more ready to admit than the present Maharaja that a serious loss was indeed sustained when the late Chief of Kagal and Regent of Kolhapur entered into rest.

The Rajas of Kolhapur are the descendants of Raja Ram, a son of Shivaji, the founder of the Maratha power. On the death of Raja Ram's sons, in 1760, the direct line of Shivaji became extinct, and a member of the Bhonsla family was adopted under the name of Shivaji II. In 1811 a treaty was concluded between the British Government and the Kolhapur Durbar, by which the former agreed, in return for the cession of certain forts, to protect the State from the attacks of foreign powers; while the chief on his part agreed to refer all disputes to the arbitration of the British Government. But both before and after this treaty the British Government were obliged to interfere in the affairs of the State. In 1760, and again in 1792, owing to the prevalence of piracy from the port of Malwan in Kolhapur, they sent expeditions against Kolhapur, which resulted in the suppression of piracy and in the Raja agreeing to give compensation for the losses sustained by the British merchants. Between 1822 and 1829 the Government were three times obliged to send a force against the chief Shahuji, who was a quarrelsome and profligate ruler, for his aggressions. On his death, in 1838, a Council of Regency was established to conduct the administration during the minority of Shivaji III. Owing to disagreement among the members of this council, and the consequent anarchy, the British Government appointed a minister of its own. The efforts, however, which he made to reform the administration gave rise to general rebellion. After the suppression of this rising all the forts were dismantled, the system of hereditary garrisons was abolished, and the military force was disbanded. In 1862 a treaty was concluded with Shivaji III, who bound himself in all matters of importance to be guided by the advice of the British Government. In 1866, on his deathbed, Shivaji was allowed to adopt his sister's son, Raja Ram, as his successor. Raja Ram, however, who gave promise of future excellence, died in 1870 at Florence, whilst on his return journey from Europe to India. Shivaji IV. succeeded Raja Ram by adoption. He was invested with the Knighthood of the Order of the Star of India. As already stated, he, in 1882, became insane and this circumstance led the Bombay Government to appoint a Council of Regency. Shivaji died in 1883, and having no issue was succeeded by adoption by Yeshwant Rao, *alias* Baba Sahab, under the style and title of Shahu Chhatrapati, who, as mentioned in the previous part of this memoir, is the eldest son of the late Regent, and who is at present studying at the Raja Ram College. The Rajas of Kolhapur receive a salute of nineteen guns.

The Kolhapur State has an area of about 2,816 square miles, with a population of about 800,189 persons. The gross annual revenue is estimated at Rs. 22,19,760, or £221,976, and the State maintains a force of 1,684 men. The principality has 174 schools and a Provincial College, the cost of education in 1882-3 being Rs. 81,000. Eleven chiefs owe feud to Kolhapur, to which they pay *nazar* or presents on the occasion of a succession and an annual contribution on account of services. Kolhapur has long been held in high esteem for the antiquity of its sacred shrines and famous cloisters which now lie buried in the earth. The town is picturesque, and is adorned with handsome edifices. The Dewan is a young Parsi gentleman, Mr. Merjibhai Kooverji, C.I.E.





H.E. Nawab Sir Asman Jah



H.E. Nawab Sir Asman Jah Bahadur, K.C.I.E. Prime Minister of Hyderabad.



HIS nobleman, whose family name is Mahomed Mazahr-ud-deen Khan, and whose full titles are Rafath Jung, Bashir-ud-Dowla, Oomdath-ul-Mulk, Azam-ul-Umra, Amir-i-Akber, Asman Jah Bahadur, was born in the year 1839, and is therefore now fifty years of age. He is the great grandson of Mir Nizam-ud-deen Khan, the second Nizam of the Deccan, whose daughter, the Begum Bashir-ul-Nissa Sahiba, was married to Nawab Teg Jung, Shums-ul-Umra, Amir-i-Kabir II. By this marriage there were born two sons, the elder Mahomed Sultan-ud-deen Khan Subkut Jung, Bashir-ul-Mulk, the present Nawab's father, who pre-deceased his father Shums-ul-Umra II., and the younger Nawab Mahomed Rafee-ud-deen Khan, Oomdath-ul-Mulk, who, on his father's death, became Shums-ul-Umra, Amir-i-Kabir III., and in the year 1869, the first Co-Regent of Hyderabad. Being himself childless he brought up the subject of this sketch and his elder brother Mahomed Vazee-ud-deen Khan, Mohtashim-ud-Dowla, who died in 1881, as his own children. Shums-ul-Umra III., being, like his father Shums-ul-Umra II., a man of culture and of scientific, mathematical, and mechanical attainments, took great pains with the early training of his young charges, both of whom received a complete course of education in Persian and Arabic. The early career of the two brothers was uneventful, as in the then existing state of Hyderabad there was no opening in public life for younger scions of noble houses, and very little perhaps for the elder ones.

In the year 1869, the death of His Highness the Nizam Afzul-ud-Dowla, and the fact of the heir to the throne being a minor, caused a revolution in the political as well as the social conditions of Hyderabad life, a new form of Government being absolutely necessary. The Government, with the concurrence of the Viceroy and Governor-General in Council, took the form of a Regency, with the late Sir Salar Jung and Shums-ul-Umra III. as Regents. The Ministers of the four Departments of State into which the Government was divided were appointed from among the junior branches of the nobility, the chief and most important of these appointments, that of Minister of Justice, being offered to Nawab Asman Jah, then known as Nawab Bashir-ud-Dowla Bahadur. Owing to his position as great-grandson of the second Nizam, and his approaching marriage with the daughter of His Highness Afzul-ud-Dowla and the sister of the present Nizam, Sir Salar Jung felt some hesitation in offering the appointment to him, as it was felt that the fact of a member of the foremost noble house in Hyderabad, second indeed only to that of the Nizam's, taking up such an appointment would be looked upon with disfavor and be considered *infra dig.* When it was pointed out, however, to the Nawab that so important a post as that of Minister of Justice should be held, in the then existing state of affairs, by some nobleman whose rank and position would give weight to the appointment, he cast aside all personal considerations, and accepted the office in the interests of his infant sovereign and the welfare of that sovereign's country and its people, only stipulating that the salary attached to the post—viz., Rs. 5,000 per mensem, should not be received by him. The new appointment brought the late Sir Salar Jung and the Nawab into almost daily personal intercourse, which in time ripened into friendship. The constrained relations between the two families which the very conditions of Hyderabad life had previously made almost a necessity, very soon disappeared, and in its place mutual confidence and respect were engendered, which lasted throughout the lifetime of the late Minister. In the year 1875, when the late Sir Salar Jung made a lengthened tour in Europe, the Nawab, in addition to his duties as Minister of Justice, was appointed conjointly with the Minister's nephew, Nawab Mookaram-ud-Dowla, to conduct the duties of Prime Minister and Regent, the latter Nawab acting in a junior capacity. For the skill and ability with which he carried on the duties during the Minister's protracted absence, the Nawab received the thanks and acknowledgments of the Government of India. The Nawab subsequently acted for the Minister on two or three occasions during his absence from

Hyderabad, and the manner in which he performed his duties each time met with uniform approval. When the Prince of Wales visited India, the Nawab and his late brother were deputed to proceed to Bombay as the representatives of their uncle the Co-Regent, who was then in a weak state of health, to assist in His Royal Highness' reception. The Nawab also accompanied His Highness the Nizam to the Proclamation Durbar at Delhi, and received a commemoration medal.

On the death of their uncle Shums-ul-Umra III, Amir-i-Kabir, in 1877, the Nawab and his brother Mohitashim-ud-Dowla succeeded to his estates and property. Here a series of troubles and annoyances began, but we will pass over this period in the Nawab's life, only contenting ourselves by saying that throughout this trying time his conduct was one of single-mindedness of purpose, he considering more the interests of his sovereign than his own, which he always subordinated to the former. The death of the late Sir Salar Jung, in 1883, again caused a change in the Government, and a Council of Regency was appointed of which the Nawab was a prominent member, the executive, however, remaining in the hands of Raja Natunbhui Pershad, and the present Sir Salar Jung, as joint administrators. Toward the close of the year when His Highness the Nizam, attended by the two joint administrators, went to Calcutta on a visit to the Viceroy and also to view the Exhibition, the Nawab was again entrusted solely with the duties of the administration. During this time, having occasion to communicate with the Resident, who was also at Calcutta, regarding matters connected with the State, he took the opportunity of urging in forcible and loyal language the expediency of placing His Highness on the throne of his ancestors as soon as he should have attained his majority according to the Mahomedan law viz., at the age of eighteen, a course he felt called upon to adopt owing to the confusion in which he found matters in the various departments of the State. He was highly gratified to find that his opinion and views on this important point were shared both by the British Resident and by the Viceroy, Lord Ripon, who himself came shortly afterwards to Hyderabad for the ceremony of the installation.

In 1887, the Nawab was deputed by His Highness to proceed to London as his chief representative on the occasion of Her Majesty Queen Victoria's Jubilee. The tact and liberality with which he fulfilled all the duties of that position are fresh in the recollection of English society. It was while he was thus engaged that he received the grateful tidings of the final recognition of his merits in his promotion to the post of Prime Minister in his native country. Feeling the need of an adviser of mature experience and ripe judgment, His Highness was convinced that no better selection could be made than in the person of one who had already given proofs of the possession of these qualities, and who had so well served his sovereign's interests during his minority. He, therefore, with the consent of the British Government, appointed the Nawab to the post left vacant by the resignation of Sir Salar Jung. Having completed all the ceremonies belonging to his mission in London, and having been personally presented to Her Majesty at an interview in Windsor Castle, he hastened to return in order to take up the duties of his new position. And from that time to the present day he has never paused in his unremitting devotion to the public service. His Excellency assumed charge of his office on the 30th of July, 1887, corresponding with the 26th Shihrawar, 1295 Fadhil. In a notification which the Minister, with the Nizam's approval, issued on assuming office, he enunciated the several principles on which his administration would be conducted. Having intimated his resolution to devote all his time and energy to securing the welfare of the people and the good of the State, and to make his administration keep pace with the progress of the times, he promised to do his best for the agricultural, commercial, and industrial development of the country, and to give special support to the railway and mining interests. An equal administration of justice would be secured, the judicial tribunals would be strengthened, and much needed reforms would be carried out in the administration of jails. Education, especially primary education, would be encouraged; the number and efficiency of medical institutions would be increased, special provision being made for the benefit of women; while measures would be taken for improving the sanitary condition of the country generally. In a further notification he intimated his willingness to give audience to all who might wish to call upon him, fixed hours being appointed for that purpose. Special days and hours were named for the various secretaries to transact business with the Minister, the Political and the Financial Secretaries, the Nazim Duffar-i-Mulki, and the Accountant-General and Treasurer waiting on him, however, on all working days. The arrangements thus made have been regularly carried out to the great advantage of all concerned in the administration of the State, as well as to the benefit of the people of Hyderabad. One of the first and most onerous calls upon his attention was the exposure of questionable conduct on the part of an official who had been previously much trusted by the State in the conduct of its negotiations with British capitalists in London. The formation of companies for the development of the resources of Hyderabad, both by railway and by mining operations, had been found indispensable, and a well-known official had been

employed as the agent of His Highness' Government in its further dealings with English financiers for the working of the Singareni coal-field, and for the exploration of the mineral wealth believed to lie hidden in remunerative abundance over the dominions of the Nizam. A concession had accordingly been granted, with the approval of His Excellency the Viceroy and of the India Office, by which the right of prospecting over the whole territory was reserved to certain persons on condition of their forming a Company with a capital of £1,000,000 sterling. Of this capital £150,000 was to be called up at once for the immediate working of the Singareni mine, while the remainder, it was hoped, would be available for turning further discoveries to profitable account. The concessionaires, however, obtained from the Company a vote of the whole of this balance, or £850,000, in fully paid-up shares as the price of their concession. The agent of His Highness lent himself to this transaction, and also accepted one-fourth of these shares from the concessionaires as the price of his concurrence; and a large number of these shares so obtained he then proceeded to sell to his own employer, the Nizam, representing at the same time that these were being purchased in the open market. The character of all these operations had been carefully concealed, though Nawab Sir Asman Jah had seen some reason for suspicion whilst he was in London, at the very time when they were being carried on. It was not long, however, before revelations were made, and were followed by prompt action on the part of the new Minister. The price paid for the shares to the agent was recovered from that official, and he was removed from the public service. A Parliamentary inquiry into the manner in which the concession had been valued and sold was also granted in London, and ended in a report, the results of which are still in suspense.

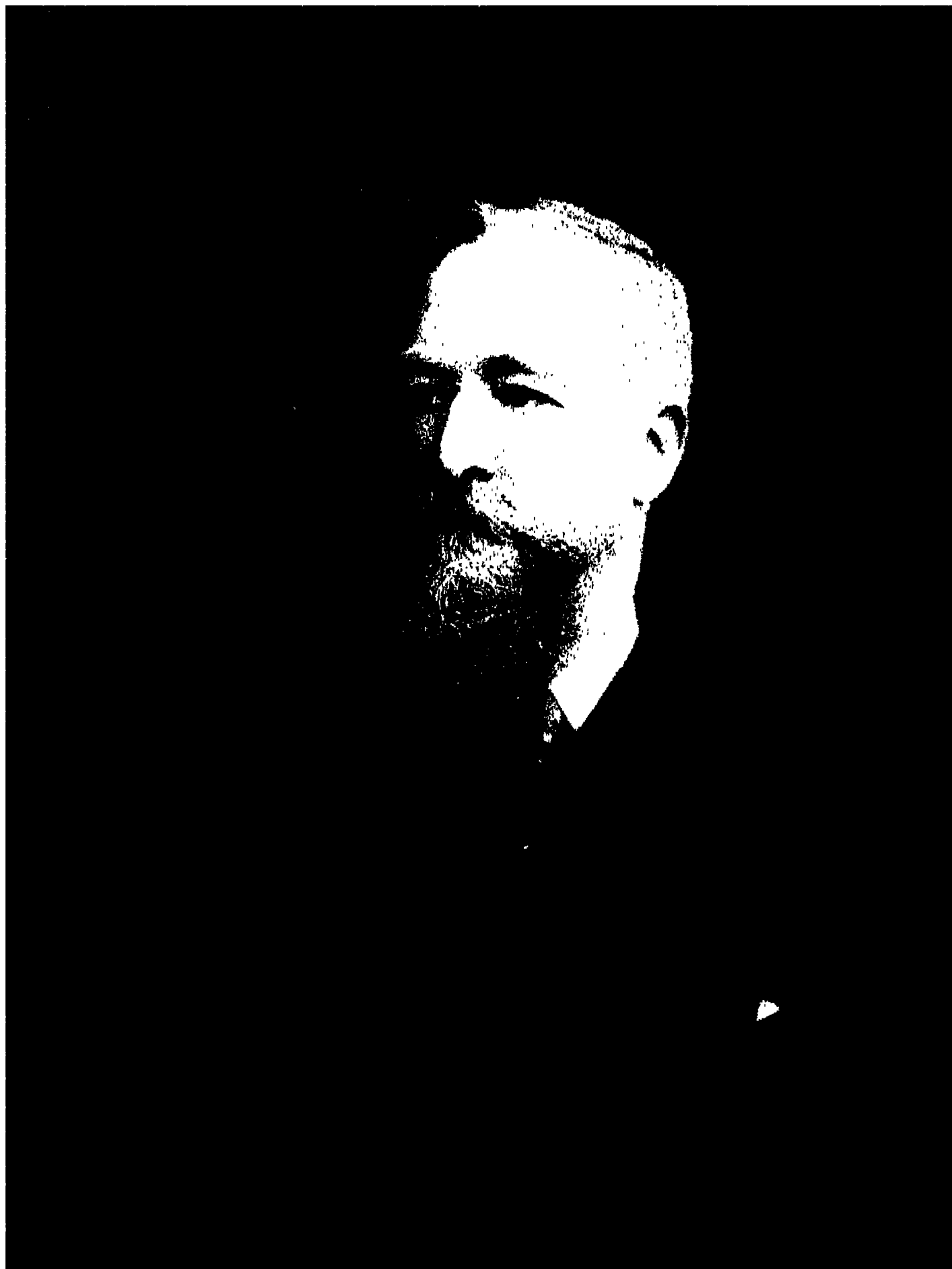
At the end of the first year of Asman Jah's tenure of office, the result of his vigorous endeavours were clearly marked. The budget was not only submitted to the Nizam much earlier than was usual, but some important changes were made in the mode of classification adopted, the effect of which was to indicate more clearly the nature of both the receipts and expenditure. One of the first measures of the new administration was the preparation and promulgation of a scheme of local finance, under which municipalities and local authorities had allotted to them certain cesses and special sources of revenue which were made strictly available for local purposes. Important modifications were also made in the salaries and grading of revenue officials. In various ways the Minister has endeavoured to give effect to the promise which he made on assuming office to encourage the extension of indigenous industries throughout His Highness' dominions. A shawl manufactory has been started under the auspices of Government at Golconda, and a staff of skilled workmen has been procured from the Punjab to teach the art of shawl weaving to local workmen. His Excellency, on the occasion of a visit to the cloth and silk factories at Golconda, made a grant of Rs. 1,000 to the establishment, adding a valuable present from himself. In order to encourage local manufacturers to improve the quality of their productions, the Minister issued instructions to the various Government departments that paper of local manufacture, as well as other manufactures, should be used in preference to that obtained outside the Nizam's dominions. He also established an Irrigation Board, allotting to it ten lakhs of rupees, whose labours have already greatly benefited the State.

In addition to the multifarious duties which fall upon the Minister of a great State, especially when he has to acquaint himself with matters of detail not likely otherwise to come under his cognizance, Sir Asman Jah and his right-hand man, the Moulvi Mushtak Hussain, probably did more than anyone else in India to give practical effect to the movement for bringing European medical aid within reach of helpless women in the Zenanas of the country. When Mahomedans of the stamp of these officials give countenance and support to this new philanthropic scheme, the old prejudices of the people must rapidly disappear, and this is what is happening in Hyderabad. Mushtak Hussain, even when in a subordinate position, always showed the greatest interest in medicine and surgery, and his encouragement of the *hakims* to improve their methods and enlarge their knowledge was not without its good results. On the occasion of the visit of Sir Asman Jah to Calcutta in 1888, the Viceroy and Lady Dufferin warmly congratulated His Excellency, and expressed their appreciation of all that had been done to promote medical education on the European model in the State of Hyderabad. On the occasion of the Queen-Empress' Jubilee, the Nawab was created a Knight-Commander of the Most Eminent Order of the Indian Empire. The ceremony of investiture was performed by the Resident, Mr. A. P. Howell, C.S., who, in proposing the health of the Minister at the dinner which preceded the investiture, said as follows:—"Before we leave the table I would ask you all to join me in the performance of a duty which is at once a privilege and a pleasure. We are, as you know, assembled here this evening to do honor to Sir Asman Jah. We are assembled to present to the Nawab the insignia of Knight-Commander of the Most Eminent Order of the Indian Empire. Let me remind you that the Order was instituted by Her Majesty the Queen-Empress in 1877, to reward services rendered to Her Majesty and to the Indian Empire, and to commemorate the proclamation of her title of Empress of India. Let me also remind you that the Viceroy is the Grand Master of the Order, the Prince of Wales, the Duke of Edinburgh, the Duke of Connaught and the Duke of Cambridge are Extra Knights Grand

Commanders, and Lord Reay, Lord Connemara, and Sir Frederick Roberts are Knights Grand Commanders. With this distinguished assemblage the Nawab Sir Asman Jah will this evening be formally associated.* * * Let me remind you that Sir Asman Jah belongs to one of the most noble families of Hyderabad. He is a direct descendant of the Nizam's. His uncle was the first Co-Regent of the Hyderabad State with that most distinguished statesman, the late Sir Salar Jung. The Nawab's ancestors have always held the chief military command under the Nizam, namely, that of the Paigah or household troops. Indeed, my own belief is, that in his heart of hearts the Nawab retains a lurking preference for the career of his ancestors, and that, in his younger days at all events, he would gladly have exchanged the pen for the sword. Had he done so, no doubt the same earnestness of purpose and devotion to duty would have brought him to the front as a soldier which have brought him to the front as a civilian. At all events, during the Afghan campaign and subsequently, the Nawab offered his own services and the services of his troops to the British Government. Coming down to his administrative career I find that the Nawab received his official training as Minister of Justice, which post he held for fourteen years without any salary in order to qualify for the high office of Co-Regent in the event of a vacancy occurring. The Nawab acted as Minister on several occasions during the lifetime of the late Sir Salar Jung, and after his death as Senior Administrator during the absence of the Maharaja the Peshkar. He has also been a member of the Council of Regency and of the Council of State, and this time last year he was the chief representative of His Highness' Government at the Jubilee of Her Imperial Majesty. Lastly I may add that at the earnest request of His Highness and with the approval of the Governor-General in Council, the Nawab has, after a year of eventful probation, been confirmed quite recently under circumstances of special honor as the permanent Minister of Hyderabad. Services to the Hyderabad State are indeed services to Her Majesty's Indian Empire, and thus, having attained the highest honors that his own Government could confer, it may well be said that the Nawab enters worthily into that most Eminent Order specially designed to reward services rendered to Her Majesty's Indian Empire."

The Nawab is about five feet nine inches in height, of a strong and robust build. He has handsome, aristocratic features, with a pleasant expression about the face. He is refined and polished in his manners, and not less courteous to his inferiors than to his equals. He is an excellent rider, a good whip, a capital shot. He is well read in Persian and Arabic literature, to which he latterly added a knowledge of the English language. Finding that his public and private duties, on all occasions when he had to represent his uncle the Co-Regent at entertainments and receptions at the palace, brought him more frequently into contact with English gentlemen than formerly, and that his own want of knowledge of the English language, as well as ignorance of Hindustani on the part of many of his English friends, acted as a bar to a more free and general intercourse between them, he applied himself diligently to acquiring it. In this he made considerable progress, and in a short time was able to carry on conversation in that language and also to read and write it fairly well. His Excellency is very fond of entertaining his English friends and distinguished visitors to Hyderabad, and his hospitality is always as princely as it is genial. He has, in addition to an extensive and commodious palace in the city, two or three charming country houses, which, like his palace, are lavishly fitted up and furnished in the European style. One of the latter, a mile or so beyond the city, called Jehanmahal, is one of the sights of Hyderabad, and is visited by all strangers coming to the Deccan. Being the Commander-in-Chief of the Paigah, or household troops, he maintains a large body of men, comprising infantry, cavalry, and artillery, besides a considerable number of irregulars. The Nawab is a staunch friend of the British, and on the outbreak of the Afghan war he was, as stated above in the Resident's speech, the first of the Hyderabad nobles to offer to place a body of mounted and foot soldiers fully equipped and armed at his own expense at the disposal of the Government of India, and he also volunteered his personal services as commander of his contingent, or in any other capacity which the Government might think fit. The Nawab's annual income, derived from his personal Jaghirs and Paigah lands alone, amounts to about Rs. 12,00,000, or £120,000; his charities are said to be large, one of the recent instances of his munificence being a grant of Rs. 10,000 to the Mahomedan College at Aligurh, to which His Excellency paid a visit last July on his way to Simla. As already stated, the Nawab has married a sister of His Highness the present Nizam, but has no issue.





Sir J. B. Peile.



Sir James Braithwaite Peile, K.C.S.I.



SIR JAMES BRAITHWAITE PEILE was born at Liverpool on April 27, 1833, and is the second son of the Rev. T. W. Peile, D.D., Fellow of Trinity College, Cambridge, editor of the "Agamemnon" of Æschylus, and sometime Head Master of Repton School. Mr. Peile's scholastic career was a brilliant one, and gave promise of those eminent qualities which distinguished him in after years. He was educated at Repton School, and in 1852 gained an open scholarship at Oriel College, Oxford. In the following year he took a First Class at Moderations, and shortly afterwards went up at the first Indian Civil Service Examination which took place in July 1855, when he stood tenth on the list of the twenty successful candidates. He pursued his collegiate course until December 1855, when he took a First Class in the Final Classical School and graduated B.A. In 1868, during a well-earned furlough, he proceeded to the degree of M.A. His career in India commenced in October 1856, when he entered the Bombay Civil Service. After passing in Marathi and Guzerati, and serving short periods at Thana and Surat, he was sent to Ahmedabad, and was in charge of the post-office there during the Mutiny. In 1858 he was attached to the office of the Educational Inspector in Guzerat, Mr. (now Sir) T. C. Hope; and in the following year he was specially deputed to conduct the inquiry into the claims of the Thakore of Bhavnagar against the British Government on account of land and sea customs. This duty was satisfactorily fulfilled, and he had the gratification of receiving the thanks of Government for the ability he displayed. In December of the same year Government employed him to enquire into the circumstances of the Talukdars of the Ahmedabad Collectorate, and his reports presented in 1860 led to the passing of Bombay Act VI. of 1862, the first of a series of Acts since passed in various parts of India for the relief of indebted landholders. In 1861 he was appointed Alienation Settlement Officer, Guzerat, and a few months later Assistant to the Revenue Commissioner, Northern Division. His next appointment was to the Secretariat as Acting Under Secretary to Government in the Revenue Department, a position in which he was soon after confirmed. At the close of 1862 he was appointed on special duty to carry out the provisions of the Act for the amelioration of the Ahmedabad Talukdars, which he had been instrumental in having passed. He was engaged on that duty until 1866, when he was nominated Commissioner for revising subordinate civil establishments, and at the same time Registrar-General of Assurances. As Commissioner he submitted to Government numerous reports for the revision of salaries and establishments, and the re-distribution of territorial divisions and sub-divisions. In 1867 he proceeded to Europe on furlough. Before his return to duty the Directorship of Public Instruction, vacant upon the retirement of Sir Alexander Grant, was offered to and accepted by him. His scholarly accomplishments well fitted him for the post, and he fully justified the high expectations entertained of him. During his tenure of office he gave special attention to the improvement of vernacular schools and to the development of training colleges for male and female teachers, and to obtaining support for schools from municipal funds.

In 1870 the duty fell to Mr. Peile, as director, of receiving (at Rajkote) from the Governor, Sir Seymour Fitzgerald, charge of the Rajkumar College, then opened for the education of the young Chiefs of Kathiawar. The College was the first of its kind in India, and the novel experiment was at first viewed by the Chiefs with some distrust and misgiving. At the opening meeting in the College Hall, Mr. Peile, addressing the Governor, said, after reviewing the history of Kathiawar under previous rulers—"Sir, you are here the first Governor under the British Empire who has penetrated into the heart of this province, not backed by a Mulkiri force to harass and destroy, but to give the sanction of your presence to a new and bold experiment for the general good, and to open a fresh chapter in the social education of these young Chiefs, by directing that their moral and mental training within these walls shall begin. If this is one of those cases where the exercise of faith in our purposes is hard, yet let those Chiefs who have sons believe that we press this discipline upon them, because we have ourselves experienced

its tonic virtue. Let them believe that the men who have conquered and now administer India, that all those who rule the British Empire at home and abroad, have been unhesitatingly sent to public schools from far safer homes than theirs. Let them believe that, however respectable their own lives may be, yet their children must inevitably be surrounded at home by subtle and corrupting influences, from which their safest refuge and protection is here. Let them believe that this College, rightly used and heartily supported, will become the strongest bulwark of their rights, and let them feel assured, as your Excellency has assured them, that the students of this College will not be educated to be pedants, or Anglicised out of sympathy with the traditions of their fathers and the habits of their people. We shall rather seek to strengthen their minds to judge broadly and soundly the practical questions which will be presented to them. We shall desire to open their hearts to a humanising interest in all classes of their people, even the remotest and lowest, in those who differ from them and are frank with them, as well as those who court them and minister to their pleasures. We shall discipline their bodies in the manliness and hardihood of the English public schoolboy. We shall teach them to value justice and uphold it, even to their personal loss. It will be our aim that they may become and feel that they are wiser than their subjects, and yet that they shall be prepared to respect that voice of public judgment on the acts of public men which has been likened to the voice of God. * * * It is sufficient for the present to enter on the work before us with the conviction that the well-being of the subject is bound up with the culture of the Chief, and in the hope that if much has been done with far smaller advantages, or even under many drawbacks and difficulties, by the elder Chieftains who have met your Excellency here to-day, a great work lies before those future rulers of Kathiawar who will grasp with the strength of well-educated minds the leading principle of our political empire: that a just and wise administration is the surest guarantee of the tributary throne."

Mr. Peile was Director of Public Instruction until 1872, when at the request of Sir Philip Wodehouse he temporarily filled the post of Municipal Commissioner of Bombay in succession to Mr. T. C. Hope. In 1873, again at the request of Sir Philip Wodehouse, he went to Kathiawar as Acting Political Agent, in which appointment he was confirmed in 1874. Mr. Peile's career in Kathiawar is probably the part of his public life which he regards with the greatest pride. Of all public offices those of political officers at the Courts of the native Chiefs demand perhaps the exercise of much tact, judgment, and ability, and these qualities, coupled with a knowledge of the language, customs, and habits of the people, go far to ensure success. These conditions existed in an eminent degree in Mr. Peile, and he had not been long in Kathiawar before he made his influence felt. When he took charge, the province was, under a reformed system of administration, emerging slowly from the wild and lawless condition in which it had been left for generations by tribal feuds and internecine warfare; and it became his duty to carry a stage farther the good work which had been commenced by his predecessors in office. One great danger which he found in existence when he assumed charge was the prevalence of outlawry, highway robberies, and similar crimes. The officials of many of the Native States viewed the prevailing lawlessness with indifference, if they did not actually connive at it. Mr. Peile enforced the responsibilities of the States by firm and severe measures, and insisted on prompt and large improvements of the State police forces.

Nor did he confine his energies to the repression of violent crime. He assiduously pushed on the construction of roads and bridges, and advocated the execution of other public works of which Kathiawar stood so greatly in need. Under his advice the Bhavnagar Joint Administration decided to invest the savings of the State in a railway, one branch of which should extend from Wudhwan to Bhavnagar, and the other from Dhoraji in the Gondal State to Dhola Junction on the main line, Gondal paying for the construction of the line beyond the Bhavnagar frontier as far as Dhoraji. There was a good deal of opposition at first to the project from some of the Chiefs through whose territory the proposed line was to pass, but eventually all obstacles were overcome, and the Bhavnagar line was opened by Sir James Fergusson, Governor of Bombay, on the 18th of December, 1880, and the Dhoraji branch by Colonel Barton, the Political Agent, on the 16th of January, 1881. The wisdom and foresight of Mr. Peile, and those who supported him in his advocacy of the construction of the line, have already been abundantly exemplified, for the railway pays a substantial dividend on the capital, and bids fair in time to become a highly remunerative investment, to say nothing of the advantages which must accrue from it as a civilizing agent.

Mr. Peile, during his tenure of office, did much good work which cannot be particularised in a sketch of this description, but if we single out any special matter for notice it would be education, which received a decided impulse from the interest he manifested in it. Sir Richard Temple, whilst Governor of Bombay, visited Kathiawar in 1877, and was received by Mr. Peile at Junagad. Sir Richard subsequently, in 1879, in giving evidence before the Famine Commission, spoke of the administration of Kathiawar as "a credit to British administration in India," an opinion in which all who know the facts will concur.

Mr. Peile severed his connection with Kathiawar in 1878, when he proceeded to Sind to act as Commissioner. Shortly afterwards he was recommended to Lord Lytton by Sir Richard Temple as a member of the Famine Commission, and joined the Commission with Sir James Caird at the end of the year. For the next three years he successively served as Secretary to Government in various departments of the Secretariate and as Commissioner of Sind on two occasions, with the exception of a short interval during which he was deputed to Simla to arrange the terms of the Salt Convention with the Kathiawar Chiefs, and to transact other affairs. On the 23rd of December, 1882, he was appointed fourth Member of Council in succession to Mr. Lionel R. Ashburner. Mr. Peile joined the Council at a period when men's minds were agitated with the question of the extension of Local Self-Government in consonance with the principles laid down by Lord Ripon. The duty of constructing and carrying through the Legislative Council the Acts which provided for the management of local affairs by urban and rural boards in Bombay fell to Mr. Peile. In the speech in which he introduced these measures to the Council, he said:—"The principles and methods applicable to local affairs are just the same in India as they are in England or in any other country. It is true of India as of any other country, that it is more in the public interest and more economical of public money that local affairs should be managed locally by those most interested in them than by the Central Government. It is as true of India as of any other country, that local administrative institutions are the chief instrument in the political education of citizens. There is nothing in the conditions of English rule in India to prevent us from acting on these principles, as they are acted on in England or in any other country. Rather, to act upon them is the complement of our general policy. For it would be strangely inconsistent if the Government which acts as a constitutional or national Government in applying the public revenues for the common interest to such objects as the administration of equal justice, to education, to railways, and other agents of a sure, even, and intelligent prosperity, should at the same time deny to the people the use of the largest and freest school of practice for the exercise of those capacities for which the Government is at such pains to provide nourishment. It can then be nothing but a satisfaction to the Central Government to be able to withdraw, as regards local affairs, from the demoralising position of a despotic power which attempts to do everything for the people. It is also a sound view, and supported by great authority, that in local affairs, the administration of which carries political education down into the masses, and which do not touch such important interests as the higher departments of the State, the development of public spirit and intelligence may be regarded as an object at least as important as the quality of the work done by the local boards. Again, we think that no objection need be made to the introduction of the elective system, which has special advantages in the case of local bodies. A people may very well choose representatives for the management of their local affairs who have not the qualities which would fit them for representative government as a nation. We are not proposing to sanction the election of representatives to a Parliament which should deal with Imperial questions, but simply arranging that the people shall be invited to manage the local affairs in which they are personally interested through representatives to be chosen by themselves. If the voters through ignorance or indifference make a mistake in the selection of their first representatives, the local mischief which may ensue to their interests will be their best instructor to be more careful in their choice on a second occasion. With suitable provision for control, no evil consequences need be apprehended from the election of local bodies, and the advantage in the stimulation of popular interest in local public business is great."

The principles above enunciated indicate very accurately the character of the measure which Mr. Peile introduced into the Council. They were warmly endorsed by every member who took part in the interesting discussion which followed. Exception was taken by one or two of the non-official members to the extensive powers of control reserved by Government, and to the appointment of official presidents; but in almost every instance the speaker, whilst criticising these matters, took the opportunity of acknowledging their general excellence. The Governor, Sir James Fergusson, in the course of his speech, paid a well-deserved tribute to Mr. Peile for the excellent manner in which he had carried out the work entrusted to him. "I would say," his Excellency remarked, "that for my own part—and I am sure I may say so for my honorable colleagues also—we are greatly indebted to the Honorable Mr. Peile for the very great trouble he has taken in the preparation and introduction of these measures. As Secretary to Government he took much pains in the early examination of the question; and it is no disparagement to them to say, that from the time the Honorable Mr. Peile became a member of the Government and was able to take charge of the measure with more authority than he had in the former capacity, he has been of the greatest possible service to us; and I think it will be, in a very large degree, owing to him if these measures pass into law, with credit to the Government to which he belongs." It is not our intention to carry our readers through the various stages of the discussion regarding these Bills. Suffice it to say, that after modification and amendment in some respects, they finally became law, and are generally admitted to be as sound and workable Acts as any that have been passed in India in respect to local self-government.

In 1879 Mr. Peile was created a Companion of the Star of India. In the October of 1886 he was appointed to be a temporary member of the Council of the Governor-General, to fill the vacancy caused by the absence on leave of Sir Stuart Bailey. One of the most important public matters in which he was concerned in that capacity was the revision of the land law of the Punjab. At the close of a speech in which the new Punjab Tenancy Act was carefully examined from the point of view of the Government of India, Mr. Peile said: "My Lord, I have briefly touched on the salient points of the Bill. The honorable member in charge has reminded us that the Bill has been called, in its earlier stages at least, a Tenants' Bill. I do not think that as it now stands, and in comparison with the land laws of other Indian provinces, that criticism is just. I should rather call it a Landlords' Bill. But your Lordship's Government would not advise this Council to adopt it if it were either the one or the other, in the sense of holding the scales inequitably between the two co-existing interests. I believe that in the special circumstances of the Punjab peasant proprietors it is not open to any such criticism, and that it is a fair measure. It has been revised and again revised, and in its final form has been generally accepted. I am therefore in favor of passing it into law, and I trust that it will give such finality as a legislature can hope to secure to the settlement of the important questions with which it deals."

Lord Dufferin, in closing the debate, said: "Before putting this motion to the Council I desire to congratulate my colleagues in the Government, as well as the Members of the Legislative Council, upon the successful termination which has been reached in this important matter. * * * Although it is perfectly true that the proposed Act may in some sort be called an Amending Act, there can be no doubt that any piece of legislation which touches such important and extensive interests, unless very carefully drawn, is liable to inflict both injury and injustice. I am quite convinced that, thanks to the ability and care with which the clauses of the Bill have been drawn, this danger has been reduced to a minimum. * * * I also wish to express on behalf of all my colleagues our thanks to Mr. Peile for the interesting and clear manner in which he and no man is in a better position than himself to undertake such a task has described the general scope and objects of the measure."

In the autumn of 1887 Mr. Peile received from Lord Cross the offer of a place in the Council of India, which he accepted, and in consequence left India in November after being relieved of his duties as member in charge of the Home and Revenue Departments of the Government of India by Sir Charles Aitchison. Mr. Peile joined the Council at the India Office early in December 1887, and in January 1888 received the dignity of K.C.S.I.





H.H. The Thakore of Limbdi.



H.H. Sir Jasvantsingji Fatehsingji, K.C.I.E., Thakore of Limbdi.



IS HIGHNESS JASVANTSINGJI is a descendant of Harpaldev, the common ancestor of the Dhrangadra and Limbdi houses, and was born in the year 1859. Being a minor at the time of his father, Fatehsingji's death in 1862, the State was managed by Government. The young Chief received his education at the Rajkumar College, where he was alike a favorite with his fellow-pupils and teachers on account of his affable disposition and docile character, and was distinguished by his close application and love of study. After finishing his education, he visited England in company with the Principal of his own College. On the 1st of August, 1877, he was installed on the gadi, and six months later he was invested with full jurisdiction and authority. His wise management of his State, small as it is, has gained for him the reputation of being one of the best rulers in the Per. In 1884 the Bombay Government paid him the compliment, in appreciation of his intelligence and abilities, to appoint him a Member of the Legislative Council of that Presidency.

On the occasion of the Jubilee of the Queen-Empress, Jasvantsingji had the honor of being selected as one of the representatives of the Kathiawar Chiefs, on whose behalf an address of loyal congratulations was presented to Her Majesty at Windsor on the 30th June, 1887.

Being of an inquisitive turn of mind, and wishing to profit to the utmost by his travels, His Highness made the best use of his sojourn in touring to places worth seeing in England, Scotland, and Ireland, and in carefully observing the working of local institutions. In Ireland he was the guest of the Viceroy (Lord Londonderry). From the British shores, the Prince set sail for Canada, where he was hospitably received by His Excellency the Marquess of Lansdowne, the present Viceroy and Governor-General of India, and entertained by nearly all the Ministers of that Dependency. From Canada, the Thakore proceeded to the United States, where he visited the President—Mr. Cleveland—at the White House, at Washington. In the capital of America he was received by the British Minister, Mr. Lionel Sackville West (now Lord Sackville); also by the Chinese, Japanese, German, and Danish Ministers, and the members of the various Legations. The Chief also visited New York and Boston, the Falls of Niagara, also Chicago, the Yellowstone Park, Portland, and other places, afterwards proceeding as far as San Francisco. In all his travels, he was accompanied by an English gentleman of culture and position—Mr. T. R. Bridgewater—under whose guidance he saw everything to the best advantage, and produced a most favorable impression wherever he went. One paper has favored us with its opinion of him in the following terms:—"Jasvantsingji is a young man of about twenty-eight years of age, and in his appearance and bearing is a fine representative of the land 'Where the East with richest hand showers on her kings barbaric pearl and gold.' In manner he is frank and affable, and his conversation shows him to be remarkably fluent, and a master of the 'King's English as it is spoken,' with no hampering accent that generally mars the speech of those born in a land where English is not the mother tongue."

The redoubtable representatives of the press of America, who will not spare any distinguished visitors to their country the infliction of an "interview," had been at some pains to learn what were the Prince's views and impressions concerning their Government and other cognate subjects. Thus, in response to a question concerning his impressions made during his travels in the United States, the Prince said:—"This country is one of the most remarkable in the world in point of material development; I may say the most remarkable of any age. Its progress is astounding. Commercial activity seems to stamp every city, and industrial expansion seems to mark every town. Difficulties, however great in the way of material progress, seem to vanish before the light of a knowledge that penetrates all recesses, and before a persistent spirit whose purpose knows no check. From one ocean to the other this genius of the new world predominates every heart. On being further asked if he considered the Government of the United States suitable to the condition of the people, the Chief replied:—"I certainly do. The Republican form of Government suits the country; but it would not suit us."

Every country will have whatever form of Government suits it best. Whenever it appears that a Republican form of Government will best answer in Limbdi, the people of Limbdi will have a Republic."

Jasvantsingji is one of the best educated and ablest chiefs of Kathiawar. He is well read in the religious books of the Hindus, and is a strict observer of the rites and ceremonies prescribed by his faith, performing pilgrimages on all suitable occasions to holy shrines in India. He is moreover a liberal supporter of priests and pundits who visit his State, with whom he eagerly enters into discussions on theological subjects. Two successive Governors of Bombay, Sir James Fergusson and Lord Reay, have borne testimony to the satisfactory manner in which Jasvantsingji has managed his State; and here we reproduce the speech of the latter in reply to that of the Thakore Sahib made on the occasion of Lord Reay's visit to Limbdi. His Excellency said:—"If it is a pleasure to make new friends as I have done during my stay in Kathiawar hitherto, it is a still greater pleasure to meet an old friend in his own palace, in his own home, surrounded by his subjects, whom, I know, love and respect him as his just due. I must take exception to one passage, and only one, of his address: 'that it was a sacrifice of my valuable time and of my personal convenience to come here'; on the contrary, it was one of the greatest pleasures which I knew would be in store for me to pay you, Thakore Sahib, a visit. I was well aware that among the States of Kathiawar this was one which was administered with sagacity and shrewdness, and it was a very fortunate thing for me that, when I came to Bombay without any knowledge of the Chiefs of Kathiawar, that you, Thakore Sahib, were the one I had the pleasure of being thrown into frequent intercourse with, and I must say that I regret deeply that the link which united us in the Legislative Council had to be severed. I know that I cannot turn to any one for better advice when I want it than yours in matters relating to this great province. On every occasion when I have had to settle questions of land tenure, or of railways, or that important question of the abolition of transit duties, I have always found that your opinion was worth having, and that it was given with that straightforwardness and shrewdness which characterise your words and your writings. Mr. Peile, your friend, when I came to this Presidency, spoke to me of you as being in this province one of the leading Chiefs. His opinion has been quite confirmed by my personal experience. I consider myself fortunate in being the first Governor who enters this new Durbar Hall, which bears witness to your good taste. In selecting Mr. Van Ruit as the artist to adorn these walls, you have shown that you appreciate one of the best artists of which India can boast; and in placing in this Hall the portraits of my revered and beloved Sovereign, and the Heir to the Throne, you have shown that your loyalty to that throne was one of a very real and sincere nature. Thakore Sahib, I hope that in this palace for many generations to come your successors may build on the foundation which you have so wisely laid."

The school children were then admitted into the Hall, and their Excellencies presented them with the prizes which they had won. His Excellency afterwards said:—"I must say a few words on this very picturesque scene. Yesterday we received the girls of Bhavnagar in the Boys' High School, and we also received the princesses of the palace there; but to-day you have prepared for me a very remarkable surprise, for we receive the boys and girls in the palace itself. Now there can be no happier combination than that of the palace and the school, and it would have been very fortunate if in former times there had been more of that combination. You, Thakore Sahib, in allowing these boys and girls, these young subjects of yours, to be received in solemn Durbar, have placed before me the most charming presents that your State could produce. I hope that many of these boys will find their way into the High Schools at Wadhwan. I am quite sure that my friend Dr. Farquharson, the next time he ascends a Scotch platform, will tell my Scotch friends of what he has seen here; and I am sure that one of the great Talukdars [landlords] of Aberdeen, my old friend Lord Aberdeen, will take a leaf out of your book, and perhaps invite the boys and girls of Aberdeenshire, and give away the prizes in his splendid castle at Haddo. But I am quite sure that it will not rival in brilliancy this scene. Now allow me to make one further remark, which this scene impresses very forcibly upon me. The great encouragement given in Italian arts was the fact that the palaces of the Italian princes were open to the inspection of the population. Now I hope that you will allow the younger generation in your city frequently to come and look at these beautiful pictures which illustrate the walls, because, as you know, in France the Gallery of the Louvre is constantly visited by the working classes of Paris, and that has done much to spread an artistic spirit through the mass of the population. I believe we may see one day a Limbdi artist claiming entrance to the School of Arts in Bombay; and I shall be very glad if some of your subjects come there owing to the influence and impulse received from looking at these treasures of art on these walls." On the occasion of the Jubilee celebration he was created a Knight Commander of the Most Eminent Order of the Indian Empire, with the insignia of which he was decorated by Her Majesty the Queen-Empress.

Limbdi is a second-class State in the Peninsula of Kathiawar, and was founded by Manguji, the second son of Harpaldev. It covers an area of 332 square miles, and has a population of about 50,000 souls. The revenue amounts to about four lakhs of rupees. The Chief is entitled to a salute of nine guns.



H.H. The Thakore of Palitana.



H.H. Shri Mansingji Soorsingji, Thakore of Palitana.



HIS HIGHNESS SHRI MANSINGJI is a descendant of Gohel Shahji, who was granted a district of Mandvi by the Nawab of Junagad on the occasion of the marriage of Shahji's sister to that potentate. Shahji ultimately founded the gadi of Palitana. The most notable chief of this line was Unadji, during whose reign the permanent settlement of the tribute of the Kathiawar chiefs was concluded. Unadji was a thoroughly martial man, and held his own successfully against many attacks, but the result of constant warfare was to plunge the State deeply in debt, so much so that as recently as 1821 it was held in farm by a wealthy Jain banker named Vakhatchand Khushalchand, the revenues remaining with his family up till 1843. Unadji died in 1820, and was succeeded by Khandhoji, who, however, did nothing to rid the State of its liabilities. His son and successor, Noghanji, did little in the direction of improvement, and it was reserved for Pratapsingji, the grandfather of the present ruler, to take the first steps in the direction of reform. During his father's reign, Pratapsingji conducted most of the affairs of State, and seeing that the main thing was to free the talukah from the Jains, and at the same time to pay off the debt, he devoted his whole energies to this purpose, and, whilst his father yet lived, emancipated the talukah from the farm, and considerably reduced the debt. He succeeded to the gadi in 1860, but died the same year; not, however, without effecting many reforms, and was succeeded by Soorsingji, the father of the present Chief, who was then only seventeen years of age. Soorsingji at the beginning of his reign had to contend against many difficulties, having, at first, to fight tough battles with his Bhayad and with the Shrivaks, who had grown powerful and troublesome under the rule of his predecessors. By remarkable foresight he put an end to these disputes by coming to a private division of the *giras* with his Bhayads, so removing the very root of the evil. With the Shrivaks, who have shrines sacred to the Jain religion in his territory, he became on the best of terms. Soorsingji was endowed with superior intellectual qualities, which, combined with force of character, enabled him to accomplish more for his estate than any of his predecessors could effect. He made new roads, built schools and dispensaries, a post office, and the usual courts of justice; and employed educated and trained men to assist him in carrying on the administration, the details of which he looked after himself. Under his good government the country was considerably improved, and the State was freed from debt. He modelled his Courts on the principles of justice as administered in British Courts, and took a great delight in superintending the affairs of his State. He was familiar with the names of most of the cultivators within his territory, and was ever ready to listen to their complaints or grievances, and was prompt in granting redress. Irrigation was very generally carried out by him, and he so firmly discouraged the vice of drinking that there was not a single liquor shop within his territory. Soorsingji set a good example against polygamy in the case of both his sons, and gave them an English education.

His Highness Mansingji, the present ruler, succeeded to the gadi in 1885, in which year his father died. He received his education from a private tutor under his father's eye, and seems to have made good use of his opportunities, as judged from the testimony of his examiners and those political officers with whom he came in contact, all of whom have been very favorably impressed with his knowledge of English and his general acquirements. Amongst the many testimonials he received was the following letter from Sir James Fergusson:—
 "As I have had occasion to notice on several occasions, both in Bombay and at Palitana, your fluency, intelligence, and good accent in speaking English, I am happy to express my gratification in observing the good use which you have made of the instruction provided for you by your father, the Thakore Saheb, which does credit both to you and your instructor. I hope that your education will prove an important assistance to the Thakore Saheb in the management of his affairs, as it must be a satisfaction to yourself." Being well conversant with local affairs, and possessing a shrewd intellect and facility of expressing his thoughts in English, his services were particularly

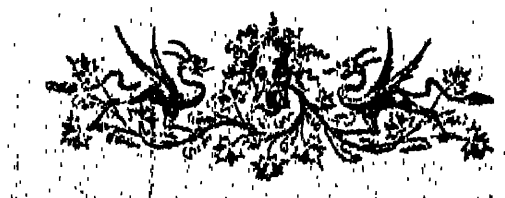
useful, both to his father and to the Government, in the discussion of questions regarding the State. The late Chief Secretary to the Bombay Government, Mr. C. Gonne, observed in the course of a communication to the Prince: "You talk English so well, and you have so much power of explaining your views in a clear and intelligent way, that it has been very satisfactory to discuss with you the questions regarding the Palitana State that come before Government." In December 1880 the young Prince presented, on behalf of his father, the following address to Sir James Fergusson, on the occasion of His Excellency's visit to Palitana: "Your Excellency, With sincere joy I beg to welcome you to-day to the capital of my State. It is only a few months ago that you arrived in this country to hold the reins of the administration of this vast Presidency, and it is therefore a matter of real gratification to see you so early undertaking such an important duty of making yourself acquainted with the real condition of the native States of Kathiawar. By your energetic application to the discharge of your arduous duties, added to your liberal view of statesmanship and independence of thought, you have already won the golden opinions of the public in general. And we augur very happy results from your present visit to the province. I am therefore the more thankful for your having honored Palitana by including it in your tour. Once more, therefore, I offer you a cordial welcome." In connection with this visit the following remarks appeared in the *Bombay Gazette*:

"The hospitality and kindness shown by His Highness the Thakore Sahib during the stay of His Excellency the Governor in Palitana was in every respect princely, and Mansingji, the heir-apparent, by his obliging politeness and his excellent knowledge of English, contributed largely to the comfort of his father's guests, thus winning their hearty esteem and appreciation."

Mansingji has a somewhat commanding and athletic appearance, and his bearing and manner are, to quote the words of Lieutenant-Colonel Law, of the Political Department, "gentlemanly and self-possessed beyond the average." He is fond of manly games and sports, and like his father is very fond of horses, of which he possesses one of the largest collections of high-breed owned by the princes of Western India. He is very fond of applying himself to veterinary science and to photography, which he practises during intervals of State business.

The young Prince gives promise of governing his subjects with wisdom. One of his earliest acts since his assumption of power, has been to put an end to a dispute of long standing that existed between the Durbar and the members of a large sect of Hindus, the Shrivaks, in connection with their annual pilgrimage to the celebrated temples on the Shatrunjaya Hill, to which reference has already been made. His ready compliance with the prayer of the petitioners by making the desired concessions, though it involved a sacrifice of revenue, has obtained for him at the very commencement of his rule their hearty goodwill, which was evinced in the most flattering reception they accorded to him on the occasion of his first visit to Bombay since his installation, and in the warm address which they presented to him. The act, moreover, elicited an expression of hearty thanks from Government. He is entitled to a salute of nine guns.

Palitana is a second-class State in Kathiawar. It has a population of upwards of 50,000 souls, and a revenue of Rs. 700,000. Its chief interest lies in the celebrated Jain temples being situated on the Shatrunjaya Hill, to which reference has been made above. The late Mr. Alexander Kinloch Forbes, in his work entitled "Ras Mala," describes it as the "first of all places of pilgrimage, the bridal hall of those who would win everlasting rest." Owing to the special sanctity of the hill, Jains from all parts of India flock thither annually, and they all feel it to be a duty to perform, if possible, one pilgrimage to it during their life. The following eloquent description of it appears in the same work: "There is hardly a city in India, through its length and breadth, from the River of Sind to the sacred Ganges, from Hemak's diadem of ice-peaks to the throne of his virgin daughter, Rudra's destined bride, that has not supplied at one time or other contributions of wealth to the edifices which crown the hill of Palitana; through street after street and square after square, extend these shrines of the Jain faith with their stately enclosures, half palace, half fortress, raised in marble magnificence, upon the lonely and majestic mountain, and like the mansions of another world, far removed in upper air from the ordinary tread of mortals."







Nawab Sir Khorshed Jah Bahadur, K.C.I.E., Shums-ul-Umra, Amir-i-Kabir.



IR KHORSHED JAH claims a place in this work as a representative of the Shums-ul-Umra family, which stands at the head of all the noble families of Hyderabad, and as holding the high hereditary position of a Commander of His Highness the Nizam of Hyderabad's Paigah, or Household Troops. He is a descendant of Sheikh Abul Khair Khan Imam Jung Shamsher Bahadur, who was companion-in-arms to Asaf Jah, the founder of the Hyderabad dynasty. Abul Khair Khan originally held a Mansab in one of the Provinces of Malwa, during the reign of Aurangzeb. On the arrival of Asaf Jah in Malwa, Sheikh Abul Khair Khan was introduced to him, and soon gained his confidence and esteem, and shared in all his councils and enterprises. He was appointed to the command of two thousand horse and five hundred foot, with the title of "Khan" and the grant of Jaghirs. Subsequently he was promoted to the office of Naib Suba of Malwa, and shortly after this to the command of four thousand foot and two thousand horse. In 1745 he was put in command of some troops to operate against a Maratha force, which he defeated. The Nizam Nasir Jung conferred upon him the title of Shamsher Bahadur and the post of Deputy-Governor of Aurangabad, receiving higher posts and further distinctions at the hands of Nizam Salabat Jung. He died in Barhanpur in 1752, leaving a son named Abul Fateh Khan Teg Jung. He rose in high favor with His Highness Nizam Ali, who appointed him to the command of five thousand foot and three thousand horse, and conferred on him the title of Shums-ul-Dowla. He was eventually invested with the command of the Paigah, and extensive Jaghirs were granted to him in perpetuity, yielding a revenue of Rs. 52,00,000 for the maintenance of this body of troops and for his personal emoluments. The titles of Shums-ul-Mulk and Shums-ul-Umra were also conferred on him about this time. He had a son born in the year 1195 Hijree. When four years old, His Highness conferred upon him the titles of Bah-ud-deen Khan, Imam Jung, Khorshed-ud-Dowla, and Khorshed-ul-Mulk, and bestowed a Jaghir of the yearly rental of Rs. 45,000. In 1786 A.D., Nizam Ali was at war in Panghul, where Abul Fateh Khan died. His Highness then sent the heir-apparent, Secunder Jah, to Hyderabad to bring to Panghul Bah-ud-deen Khan Khorshed-ul-Mulk. On arrival at the camp, when only eight years of age, His Highness proclaimed him commander of the Paigah, and at the same time secured the Taluks by fresh sanuds, or title deeds, bestowed on him the titles of Teg Jung Shums-ul-Dowla, Shums-ul-Mulk, Shums-ul-Umra Bahadur, and invested him with a set of jewels and robes of honor. He was reputed for his ability and culture; possessing a great taste for scientific studies and a remarkable aptitude for mathematics, mechanics, and architecture. He wrote treatises on geography, chemistry, and other subjects; and translated several scientific works from English and other European languages into Persian and Urdu. His palace was a store-house of all kinds of costly scientific apparatus of European manufacture. In 1827 the Nizam Nasir-ud-Dowla bestowed on him the title of Amir-i-Kabir. After several refusals he accepted the post of Prime Minister of Hyderabad in 1849, but shortly afterwards resigned. Amir-i-Kabir died in the year 1862, leaving two surviving sons, Oomdath-ul-Mulk, who succeeded to the Paigah and family titles; and Ikatadar-ul-Mulk, who received the title of Vikar-ul-Umra with its appanages. Oomdath-ul-Mulk Amir-i-Kabir died in 1877, leaving no issue, consequently the command of the Paigah and family titles devolved upon his brother, Ikatadar-ul-Mulk Vikar-ul-Umra, who also succeeded his brother as Co-Regent. He died in 1881, leaving two sons, Khorshed Jah, the subject of this memoir, and Ekbal-ud-Dowla, now Vikar-ul-Umra. Nawab Khorshed Jah, when still under age, had the title of Teg Jung conferred upon him by His Highness Nasir-ud-Dowla. This step was taken with the view of publicly making it known, that His Sovereign considered him the future heir to the house, and that in due course the titles and possessions must devolve upon him. On the death of his father he succeeded to the titles, dignities, and command of the Paigah. He was appointed a Member of the Council of Regency in 1882, and a Member of the Council of State formed on the accession of His Highness the Nizam Mir Mahbub Ali Khan to the throne of Hyderabad in 1884.

When Sir Salar Jung, the elder, died, Nawab Sir Khorshed Jah took a conspicuous part in the provisional administration as a Member of Council, associated with the Peshkar as Senior Administrator, and the younger Salar Jung as Junior and Secretary to the Board. In this capacity he showed no little energy and determination in carrying through a scheme for the extension of the railway system in the Hyderabad dominions. This plan, by which the existing State Railway, with its perpetual guarantee of five per cent., was purchased by a new Company on a guarantee of twenty years only, and on the condition that they should find the capital for carrying it on to Warangal in one direction, and to Chanda or some northern point connecting it with the system of railways in Central India, between Calcutta and Bombay, had obtained the full approval of the Government of India and of the late Minister, Sir Salar Jung. But the decease of this nobleman, who had been so long the head of the State, gave the opportunity, to men who were unable to appreciate or perceive the merits and advantages of the scheme, of raising a determined opposition to a negotiation which was then on the point of being concluded. Sir Salar Jung had himself left minutes, establishing by the clearest argument both the financial and material benefits which must accrue to the State from the creation of the new Company and the adoption of the terms on which it was formed. But the preliminaries of the measure had been adjusted and fixed by an official against whose influence much hostility was felt, and who, as was discovered long afterwards, had obtained a private agreement from the Minister as to the mode in which his services should be remunerated. It was also clear that the nullification of what had been already done would lead to the employment of other agents for opening out a new field of operation in the same direction; for it was certain that neither the British nor the Native Government would allow a plan of railway extension, which promised such large benefits to the south of India, to be entirely abandoned. And though the transfer of the existing line was to be effected for a price much exceeding what any legitimate valuation would have awarded, and though its sale relieved the State of a permanent and heavy burden, yet the whole measure was drawn up and conceived on a scale calculated perhaps to cause alarm amongst the Hindu bankers and the more timid and conservative elements of the population. The opposition, therefore, consisted of an influential coalition. The British Government, true to its policy of leaving to the State its financial independence, whilst not disguising its own opinion in favor of the change, yet forebore from exercising the slightest pressure upon the members of its Government. Consequently it speaks highly for the force of character and foresight shown by the nobleman whose biography is now before us, that he should have thrown all his weight and influence into the scale, which, owing to that assistance, finally prevailed. The results which have flowed from this resolution during the last five years have proved that the late Sir Salar Jung and those who supported his policy in this matter were true prophets as to the advantages which would follow this bold step for developing the resources of the country. The merits inherent in the scheme itself have been in no wise affected by the fact, which became known in the following year, that the agent of the Government had been secretly promised by the late Minister a disproportionate percentage on that portion of the new capital which was devoted to the purchase of the old line, and that he was in a position which enabled him to deduct that amount for his own use before paying the price into the Government Treasury. Apart from this one error in the mode in which the transaction was completed, the Board, of which Sir Khorshed Jah was a prominent member, were fully deserving of the eulogium pronounced by the Government of India on them for their conduct in this difficult matter. This was, perhaps, the most important measure in which Sir Khorshed Jah has been directly concerned.

The Nawab is about fifty-five years of age, is an excellent Persian and Urdu scholar, and has travelled over many parts of India. He has always been a trusted and faithful adviser in all important matters relating to the State; and from his position as the representative of one branch of the premier noble family of Hyderabad—the other being that represented by the present Minister—the Nawab is held in high esteem by his brother nobles, as well as by the whole community of Hyderabad in general. His income from his Jaghirs and Paigah lands amounts to many lakhs of rupees. He owns several handsome palaces, of which the most noted is that known as Shums-ul-Umra's Baradari, which was erected by the grandfather of the present owner of the title, and covers a large space of ground. It is handsomely furnished, and contains a great many mechanical and other scientific productions. There is also the sword and armour of his ancestor Abul Fatch Khan Teg Jung mentioned above, whose stature was six and a-half feet.

In 1859 he was married to a daughter of the late Nizam, His Highness Afzul-ud-Dowla. On the occasion of the Queen-Empress' Jubilee, the Nawab was created a Knight Commander of the Most Eminent Order of the Indian Empire.



H.M. the Thakore of Wadhwan.



H.H. Balsingji Chandrasingji, Thakore of Wadhwan.



HE chiefs of Wadhwan belong to a tribe of Rajputs known as Jhallas. The present Chief, who was born in 1863, is the younger son of Chandrasingji, and, on the death of his brother Dajiraj, succeeded to the gadi on the 20th of November, 1885. His Highness is one of those Chiefs who have had the advantage of receiving some practical preparatory training for the duties of Government previous to their being called upon to discharge those onerous functions. To his education and the knowledge he acquired by his travels in Europe, he added the very desirable advantage of a practical acquaintance with the workings of the several departments of his State, during the reign of his deceased brother. The Chief's reply to the speech made by Colonel Nutt on the occasion of his installation, will give an idea of his earnest intention to do all in his power for the good of his people. He said :

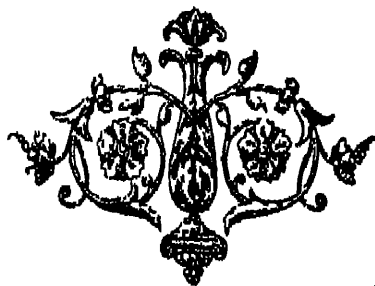
"It is with feelings of sincere gratitude that I have to thank the British Government for entrusting me with the sole charge of my State. I know that I am entering a new period of my life, and I am fully impressed with the responsibilities which devolve upon me. I have heard with interest and esteem the speech you have just delivered, and it has made a deep impression upon my mind. I owe much to the Rajkumar College and to Mr. Macnaghten personally, who has taken great interest in the progress of my studies. You have kindly alluded to my travels in Europe. They have no doubt helped to enlarge and enlighten my views, and this cannot fail to assist me in carrying out good and useful improvements in my State. You have so kindly referred to the brilliant virtues of my lamented brother, that I am confident they have made a great impression on the hearts of Wadhwan subjects, and I shall always endeavour to follow his wise and meritorious actions. It is not to the world that I should speak of the noble qualities of my lamented brother, whose life was cut short in the flower of youth, but his virtues as a ruler and his accomplished refinements are impressed so much upon my mind and heart, that I shall endeavour at all times to follow them. My brother during his reign had afforded me the advantages of acquiring a thorough understanding of the work of the several administrative departments of the State, and this acquisition will now enable me to handle the duties with ease and facility. To commemorate the good name of my lamented brother we have undertaken the construction of the Dajiraj High School, the foundation stone of which we laid yesterday, where students will be taught up to the Matriculation standard. It is also proposed to open the Dajiraj Water Works to-morrow, which will give a fresh supply of water to the city. We have also taken in hand the construction of a Technical School. This institution will be of great importance to all classes of the community, and meet, with the justifiable ambitions of social life, the taste and capabilities of the youths of the country. I have not lost sight of the subject of female education. A suitable building will be constructed in a short time for the education of girls of this place, in lieu of the present scanty arrangements. The Wadhwan State owes its rising importance to a great extent to the civil station, and to commemorate this eventful day I wish to build for this station a supply market to be called after my name. I know that the happiness of the thousands, and the tranquillity and prosperity of my State, rest almost entirely on me, perhaps on me alone. I am fully sensible of the civilizing tendencies of the times—to use Lord Dufferin's graceful phrase—"the shadows of higher responsibilities as well as the sunshine of loftier aspirations have fallen upon the lives of future Chiefs." I shall spare no pains to bear these responsibilities with courage, fortitude, and firmness. In times of necessity, I need hardly say, I shall look to the advice of the benign Government and its able and worthy political officers who have watched with friendly solicitude over the welfare of myself and my State. I am sure that Mr. Ratilal Desai, whom I have chosen for my karbhari, will justify his selection and render me assistance in the administration of my State. I beg that you will kindly convey to the Bombay Government my sincere thanks for all the kind consideration bestowed

in my behalf, and at the same time permit me to add my sense of gratitude for the kindly feelings and deep interest you have ever evinced in the welfare of my State and in the well-being of myself. In conclusion I pray that the blessings of Providence may attend my humble efforts to promote the prosperity and happiness of the thousands committed to my care."

It will thus be seen that the very commencement of Balsingji's rule has been marked by the evidence of his earnest desire to rule for the good of his subjects, by supplying them with the requisite adjuncts of a well-governed State, and his sustained efforts in the same direction have more than once been recognised by the British Government. In one important social matter, Wadhwan has stolen a march upon all the other States in Kathiawar—viz., in the establishment of an Asylum for Hindu Widows, the harrowing description of whose miserable lot has lately been brought so vividly to public notice both in India and in England. The credit of opening this long-needed institution belongs to Her Highness the Dowager Rani of Wadhwan, who was left a widow on the death of the last Chief, Dajiraj. Here living and occupation are found for all such widows who desire to escape the drudgery and degradation of their unhappy lives. The young Prince has a prepossessing appearance, and an affable and obliging disposition. He is very fond of reading, and of all out-door recreations, such as cricket, badminton, riding, etc., and he freely mixes with the local English officers, with whom he is very popular.

Wadhwan, which was formerly known as Astigram, or the village of bones, is one of the most ancient cities in the Peninsula of Kathiawar. It is a great local centre of the cotton trade, and has a wealthy population, who engage largely in trade and commerce. Several dynasties appear to have ruled the province, known as the Velas, the Chapa race, the Solankis of Patan, the Vaghelas, and then the Mahomedans. After the Mahomedans, Wadhwan fell into the hands of the Jhalas of Halvad, who have retained it ever since. The Wadhwan Jhalas are sprung from Prathiraj, the eldest son of Raj Chandrasingji of Halvad, who came to Wadhwan in the beginning of the seventeenth century; and his son, Rajoji, who was a gallant warrior and served imperial interests loyally, established himself firmly in Wadhwan, and he may be regarded as the founder of the present dynasty. He was followed by a long line of equally distinguished warriors, many of whom rendered signal military service to the Mahomedan Government, by assisting it in repelling the incursions of neighbouring Chiefs.

Wadhwan is a second-class State, having an area of about 238 square miles, with a population of about 45,000 souls, and a revenue amounting to about Rs. 6,00,000. The Chief receives a salute of nine guns.





Nawab Sir Salar Jung



Nawab Sir Salar Jung Bahadur, K.C.I.E.

SIR SALAR JUNG, as is well known, is the second statesman of that name who has occupied the honorable position of Prime Minister of the Hyderabad State. When this young nobleman, whose birth name is Mir Laik Ali Khan, was called upon, at the unusually early age of twenty-one, to assume the supreme direction of the affairs of a great State, under a Prince even younger than himself, his appointment to the Premiership was regarded as a bold and even hazardous experiment. But though his early resignation of that post has deprived him of the possible scope and opportunities he would otherwise have had for developing and proving his entire fitness for its exacting requirements, the account he gave of his stewardship, during the three years that he steered the vessel of State, goes far to show that he is not devoid of the mental calibre of which capable administrators are made.

Sir Salar Jung was born in Hyderabad in 1862. He received an excellent education, first under an English tutor and later at the Nobles' School in the Capital, which was supplemented by the training in the routine of State work he received from his father, with a view of one day occupying the post he subsequently filled. Of high natural intelligence, he profited greatly by the care bestowed upon him, and became a good Persian and English scholar, his knowledge of the last language having been amply shown in the numerous and admirable speeches which he from time to time delivered in that tongue in connection with the duties of his official position. Early in 1882, in company with his brother, Nawab Mir Saadut Ali Khan (Nawab Munir-ul-Mulk), he visited England and was everywhere well received. The two youths were entertained by the late Prince Leopold, Princess Mary of Teck, the Marquess of Salisbury, the Lord Mayor of London, and the Duke of Sutherland—the Prince and Princess of Wales gracing by their presence the entertainment given by the last-named nobleman. Under such good guidance Sir Salar Jung and his brother visited most of the objects of interest in London and also journeyed throughout the provinces.

The death of Sir Salar Jung, the father of the present bearer of that name, occurred so suddenly that it occasioned great confusion at Hyderabad. As stated in a previous memoir, Sir Steuart C. Bayley was deputed by the Government of India to proceed to Hyderabad on a special mission, to make arrangements for carrying on the Government during the Nizam's minority. The Nizam expressed a wish that Nawab Mir Laik Ali Khan should be appointed to the Ministry; and Nawab (now Sir) Khorshed Jah, supported the nomination, recommending, however, that he should, on account of his youth, be associated with the Peshkar, or Deputy Minister, and with Nawab Bashir-ud-Dowla. It was generally admitted that whatever arrangements might be made, it was highly desirable, both by reason of the hereditary character of the office and in recognition of the great services rendered to the State by Sir Salar Jung, that his son should have some share at least in the management of public affairs. Eventually it was decided to appoint a Council of Regency, to be presided over by the Nizam, consisting of the Nawab Bashir-ud-Dowla, of his cousin the Nawab Khorshed Jah, and of Raja Narindar Persad (the Peshkar), Nawab Laik Ali Khan being appointed Secretary of the Council and entrusted with the executive duties in conjunction with the Peshkar. This was regarded as a satisfactory settlement of the difficulty, and as good an arrangement as could have been devised. Sir Steuart Bayley, in explaining the new arrangements to the Nizam and his chief nobles at a Durbar held on February 24th, 1883, said that in forming the new scheme of administration four main objects had been kept in view: (1) to maintain the smooth working of the executive machine in existing grooves and with established instruments, and to provide an administration which would secure the confidence of the permanent officials; (2) to meet the reasonable claims of the chief nobles of the State to have a consultative voice in the direction of affairs during the minority of the Nizam, and to keep them in harmony with the Executive without putting them in a position to interfere with its regular working; (3) to give effect to the general expression of local opinion in Hyderabad, that as a mark

of gratitude for the services of the late Minister, his eldest son should be placed in a position to qualify him for succeeding to the Ministry; (4) to give the Nizam that training in public affairs which was necessary to fit him for the important position which he would be called upon to occupy when of age. Sir Steuart further intimated that all orders would issue from the joint administrators; that the duties of the Council of Regency would comprise the supervision of Court matters, Jaghirs, and the welfare of the Nizam, and that the Council would also be consulted on all matters of importance. As before stated, the scheme was well received, and for a time things went on smoothly. The reforms which the death of Sir Salar Jung had suspended were actively prosecuted, and everything was done to carry on the administration on the old lines.

At the close of October, 1883, the Nizam, acting on a representation made to him by the Council of Regency, conferred upon the young joint Minister the titles Munir-ud-Dowla and Salar Jung, and from that time forward he has been popularly known by the latter name. The bestowal of these titles was regarded as an earnest of His Highness' intention to appoint the recipient in due course to the office of Prime Minister. The Nizam's installation having taken place in 1884, the next question which pressed for immediate settlement was the appointment of a Minister, but the intention of the Government of India in the matter remained a mystery, and the populace was kept to the last in a state of anxious suspense as to how this momentous matter would be settled. A simple action on the part of the authorities, however, soon set all speculations at rest. Just before the arrival of the Nizam, Major Trevor, the first Assistant Resident, changed the position of the chairs placed for the Peshkar and Nawab Salar Jung next to the Resident, Mr. John Graham Cordery. The chairs were so disposed as to give Salar Jung precedence over his old colleague, and everyone knew that this meant that he was to be Minister. A buzz of excited conversation followed the act; and the news, conveyed from mouth to mouth, was speedily known in every quarter of the city. At the close of the Durbar, Nawab Salar Jung's friends crowded around him and offered him their congratulations; and on his way home he received the more boisterous good wishes of the populace, who surrounded his elephant and shouted, "Salar Jung, this is your auspicious day; you have entered on your father's honors." Later on in the day, the Nawab was formally invested by the Nizam with the *Khilat* of Minister, and this measure was followed by the appointment of a consultative Council in place of the Council of Regency, composed of Nawabs Salar Jung, Khorshed Jah, Bashir-ud-Dowla, Vikar-ul-Umra, the Peshkar, and other nobles, with His Highness the Nizam as President. On the whole the arrangements made at Hyderabad were well received, and restored the confidence of the people in the administration. In the special Government *Gazette*, which His Highness the Nizam issued soon after his installation, he paid the following compliment to his new Minister and to his illustrious father:

"As owing to the minority of the Sovereign and the untimely death of the enlightened and able statesman, Nawab Shuja-ud-Dowla, Mukhtar-ul-Mulk, Sir Salar Jung Bahadur, the State was in the condition of a body without life, I commenced work at once. The first thing to which I turned my attention and which seemed essential for the future good administration of the State, was the appointment of Minister. I have, therefore, with the concurrence of His Excellency the Viceroy and Governor-General of India, appointed Mir Laik Ali Khan Bahadur, Salar Jung, Munir-ud-Dowla to that responsible post, as he commends himself to me, not only by his own personal abilities, but also in recognition of the transcendent services of his father, the late Sir Salar Jung, and his loyalty and devotion to the State."

Salar Jung soon set himself to work in right earnest. His father had indeed accomplished much, but more remained to be achieved. Amongst the early improvements effected by His Excellency may be mentioned the establishment of Civil Courts in the districts, which supplied a long-felt need and afforded to suitors the means of obtaining speedy justice. Coincident with this step was the adoption of vigorous measures for the settlement of old claims against the Government of hereditary *Roosumdars* and village officials. These functionaries were the survivors of the ancient village system which at one time existed throughout the greater part of India. The lands and dues, which had been theirs from time immemorial, had some years before been re-acquired by the State, and arrangements were then made by which the claims of these officials would be paid in cash. This change was good in itself, but owing to disputes and delays in the adjustment of accounts, arrears had accumulated until they reached a very large amount. The wise measures adopted for the settlement of these claims were, however, attended with most gratifying results. Out of the sum of a crore and a-half of rupees due by Government, about a crore was paid, adjusted, or otherwise disposed of, leaving a sum of about 50 lakhs only for settlement. Another much needed step in the interests of the State was the formation, in 1884, of a General Committee with Sub-Committees for the different departments of the State, with a view of settling the budget of expenditure for each year.

The new Minister's capacity to act promptly and vigorously on an emergency was proved at the beginning of his administration. On the last day of the Mohurrum, October, 1884, a serious affray occurred between the police and the followers of Sultan Nawaz Jung, a powerful Arab Chief. Several policemen were killed and

a large number wounded. The police stations were occupied, and for a time the City of Hyderabad was in the hands of the turbulent Arabs. About six hundred of the insurrectionists, with lighted torches in their hands, assembled in the vicinity of Sultan Nawaz Jung's house ready for action, and a serious conflict seemed inevitable. Salar Jung acted with promptitude and with sound judgment. He wrote to Nawaz Jung, remonstrating with him on his unseemly conduct, held him responsible for what had happened, and directed him to take prompt measures to keep his men in hand, further warning him that the continuance of the riot would lead to the forfeiture of his guns and other privileges which, as an independent Chief in Arabia, he enjoyed in Bombay. He also sent for all the Arab jamadars and cautioned them to keep their men clear of those implicated in the disturbance, and ordered that a detachment of troops should be told off to support the police and assert the authority of the law. These measures had the desired effect. The Arabs withdrew from the police stations, and peace was restored without further bloodshed. A commission of inquiry was appointed to investigate the causes of the disturbance, and on its finding him guilty, Sultan Nawaz Jung was condemned to pay a fine of a lakh of rupees, was deprived of his hereditary offices, and banished for a time from Hyderabad. An inquiry was at the same time made into his pecuniary claims against the State, and this resulted in arrangements being made for the settlement of the debt by annual instalments. The conduct of the young Minister throughout this most trying period was praiseworthy in the extreme, and elicited the encomiums of the Government of India.

Early in 1885 the re-organization scheme which the late Sir Salar Jung had devised, and the promulgation of which was delayed by his untimely death, was published. This scheme was generally approved, it being regarded as one well calculated to secure the improvement of the administration. In February 1885 the Nawab went to Calcutta on a visit, and on his return journey visited Lucknow. Here he was well received by his co-religionists, who presented him with an address. At the end of January 1886 he opened a new cotton mill at Goolburga, thus showing his sympathy with an enterprise which was the first of its kind in the Hyderabad State.

The above is a brief outline of the reforms introduced or matured by Sir Salar Jung; and we may now refer to a noteworthy feature in his career—namely, his staunch loyalty to the British Crown, following the example of his distinguished sire. This loyalty was strikingly exemplified in a speech which he delivered on the 5th of February, 1886, on the occasion of the celebration of the anniversary of His Highness the Nizam's accession to the throne. The most important passages of this address, which excited no little attention, are as follows:

"With the incidents which occurred outside Hyderabad we have nothing to do, but I may be allowed to touch upon one memorable event, which at one time seriously threatened to disturb that peace and security which all of us, from prince to peasant, enjoy under the just and benign rule of the paramount Power, throughout this vast peninsula. You will at once understand that I am alluding to a time during the last hot weather when the north-west frontier of our Empire was overhung by dark clouds, and the invasion of Afghanistan was threatened by Russia. The inevitable evils of war would have followed had it not been for the great genius, sagacity, and skilful diplomacy of the illustrious nobleman who presides over the Government of India, which alone averted that calamity. And here I may be allowed to state that, in touching upon this subject, I am not out of place, because it not only affects these provinces just as much as it does the rest of India, but also, when rumours of an impending war were in the air, His Highness, with that true friendship and loyalty which have ever distinguished the relations between his illustrious house and the British Government, at once proffered the assistance of his own troops for service with those of the Imperial army on the distant frontier. This offer was not made in a merely complimentary spirit; it was not a nominal offer, made simply with a view of showing the British Government the goodwill towards them of the first native Prince in India; but it was put forward after calm consideration, careful thought, and in all sincerity and earnestness. Other native Princes did the same; and their deep loyalty and true devotion met with a most generous and hearty acknowledgment, not only from the Government of India, but also from Her Majesty the Queen-Empress. This acknowledgment has but recently taken a tangible shape in the restitution of the historical fort of Gwalior to its rightful owner—the Maharaja Scindia. This measure has not only been hailed with general satisfaction throughout India, but it has also made an indelible impression upon the minds of the different races who inhabit this vast Empire of the good faith, generosity, and justice of the paramount Power. Should unhappily the time ever come—and Heaven forbid that it may!—when this fair country is made the theatre of war, I earnestly trust that our humble offers will not merely receive the generous approbation and acknowledgment of our Queen-Empress, but that Her Majesty will be pleased to utilize the armies of her Native States. I trust it will not be considered presumptuous on my part to express an opinion on this important question, but I may be permitted to state that it would be wise and politic on the part of the paramount Power to make use of the armies of the feudatory Princes of India, instead

of letting them eat the bread of idleness, and thus convince them of the confidence and trust that their Queen-Empress reposes in their loyalty and devotion. All native Princes would, I feel sure, hail this measure with satisfaction; and as for His Highness himself, I know it would be a source of great pleasure and gratification to him if our troops were employed side by side with British soldiers in fighting the enemies of England. For it is our boast that we consider the British flag the National flag of India. I am perfectly justified in saying that we consider the British flag as our National flag, for the Queen-Empress now occupies precisely the same exalted position in India that the Mogul Emperors previously did. Within the last two or three hundred years hardly a Native State existed which did not in a measure owe allegiance to the Mogul Emperor. The analogy is thus complete, but with this difference, that whereas under the Mogul Empire Native States were not secure from external aggression, they now enjoy perfect immunity from such danger."

The Minister's loyalty to his royal master, which can be judged of from his official and public utterances, was not the least conspicuous trait in his character. They are full of expressions of becoming reverence towards His Highness. The Nizam was everything, the Minister himself nothing. But the course of Sir Salar Jung's administration nevertheless was not smooth. The tension between himself and his Sovereign—brought about, it is said, by Court intrigues and by his own alleged indiscretions—after a time became so strong, that he was generally believed to have made up his mind to resign his post. This step was, however, temporarily averted by the friendly intervention of the Resident and of the Viceroy, both of whom had the welfare of the State at heart. As subsequent events have shown, this mutual agreement lasted only for a brief spell, for in April 1887 the Minister finally resigned his post, to the intense regret of the officials and people of Hyderabad, to whom he had greatly endeared himself. Indeed so highly was the Nawab respected and loved, that a large number of the inhabitants, representing the various classes, assembled at the railway platform to bid him farewell on the night that he left for Bombay en route for England, some of them even shedding tears at his departure as if he were leaving Hyderabad for good.

But while Sir Salar Jung's connection with the Hyderabad Government has thus prematurely been severed, it was not before his great talents, his power of organisation, and undoubted administrative capacity obtained hearty recognition not only in Hyderabad but also from the representative of the British Government. In his reply to the speech above quoted, Mr. Cordery said:—"I rise to say a few words only of congratulation to the Minister on his finding himself able to lay before us so fair a record, both of achievement and of intention, in the eloquent speech to which we have just had the pleasure of listening. Two years have now passed since, at an entertainment given in compliment to his first nomination to his present high post, I ventured to express my confidence that he would rise equal to the great demands made by his position on his ability and integrity of purpose. And I am happy to be able to say, that I have watched the experience and work of every month adding to his natural talents, of which we have received a convincing proof in his address of to-night, and to his other qualifications for facing the difficult and complicated problems with which he has had to deal in the management of the many conflicting interests necessarily arising in a native State of this magnitude and extent. The help and favor of His Highness tided him over many of the rocks through which he had to steer at the outset; and it is the sincere desire and hope of the British Government, that that favor will continue to be exercised in his support for many years to come." Although this hope was not to be realised, it is thought not improbable, in view of the Nizam's well-known generosity of nature, that His Highness, overlooking his mistakes, may once more utilize his late Minister's services in some high administrative department of the State, and thereby gratify a popular hope. Meanwhile it could not but have been gratifying to Sir Salar Jung to find his worth stamped by the recognition of the supreme Government and of the Queen-Empress in the bestowal on him of the dignity of a Knight-Commander of the Most Eminent Order of the Indian Empire, the insignia of which he had the honor to receive at the hands of Her Majesty the Queen-Empress at Osborne on the 18th of August, 1887. The value of this high honor was still further enhanced by the fact that it was conferred with the consent and approval of His Highness the Nizam.





The Hon. Sir Raymond West.



The Hon. Sir Raymond West, K.C.I.E.



THE name of Sir Raymond West finds a prominent place on the roll of eminent men who have rendered service to the Queen-Empress and to the people of India. His career has been one of distinguished success in the public service. In the numerous important offices which he has filled, he has exhibited rare capacity, and by common consent has proved himself worthy of the high honors he has achieved.

Sir Raymond West was born in the year 1832, and was educated at Queen's University, Ireland, where he held classical and mathematical scholarships. In 1855 he took his B.A. degree, a first-class in honors in classics and physics. He then entered the Indian Civil Service; being one of the first group of successful candidates for that service under the system of open competition. He was appointed to the Bombay Presidency, and arrived in Bombay in September 1856. In January 1857 he passed an examination in the Maratha language, and was then sent to Belgaum to study Canarese. He attained an unusual degree of proficiency in this language, and was entrusted by the Government in 1861 with the duty of translating the Indian Penal Code and the Code of Criminal Procedure into Canarese. The remarkable accuracy of these translations has been generally admitted by competent scholars.

Soon after Mr. West reached Belgaum, the Indian Mutiny broke out, and the general disturbance extended to the Southern Maratha country, of which Belgaum may be regarded as the provincial capital. This territory was largely occupied by Native chiefs and gentry whose ancestors had acquired estates during the general disorganisation which preceded the establishment of British rule, and their titles could not in many instances bear close scrutiny. An "Inam Commission" had been appointed for the purpose of inquiring into the rights of these chiefs as against the Government. This proceeding had been attended by consequences disastrous to many of the landholders, and resulted in wide-spread discontent and disaffection. Of the two Native regiments stationed in Belgaum, one was strongly suspected of being on the verge of mutiny, and a body of men in Kolhapur actually mutinied. The British forces withdrawn from India for the Russian War had not been, and for some time could not be replaced. It was a troublous time, full of dark portents, and from day to day called for the most sagacious and adroit management to prevent an outbreak. Mr. G. B. Seton Karr, the Collector and Magistrate of Belgaum, under whom Mr. West was placed, was also Political Agent for the Southern Maratha country. He soon discovered the capabilities of his young assistant, and employed him in much confidential work. The country was kept quiet all through the most critical period of the Mutiny, when in Central and Northern India the British rule seemed to hang only upon a thread.

At the beginning of 1858 a local insurrection, headed by a family called the Sawants, broke out. Strenuous efforts were made to crush it, but it gave some trouble on account of the nature of the country, whose mountains and forests afforded safe and almost impenetrable retreats to the insurgents. It was found necessary to employ a considerable military force, and it was upon this occasion that Mr. West gained his first experience of tent life and district work. Of fighting there was but little, but of fatiguing marches and perilous bivouacs a great deal. Perseverance and the superior resources of the Imperial Army eventually triumphed, and by the end of the year the rising was wholly subdued. For this rough initiation into his active duties, Mr. West received the Mutiny Medal, a distinction which only about five or six members of the Bombay Civil Service had an opportunity of winning. Before quiet had been restored, Mr. West was despatched as Assistant Collector and Magistrate to take charge of the North Belgaum District. Here there was much fermentation, and the unhappy Chief of Nurgood paid with his own life for the treacherous murder of Mr. Manson, the Acting Political Agent. Within Mr. West's own district, peace was generally preserved; and upon his return to Belgaum, before the commencement of the rainy season of 1858, the crisis was virtually past. Mr. West shortly afterwards presented

himself at Dharwar for the higher examinations. He was commended by the examiners for his high proficiency in the Canarese language. His reward came in the shape of fresh responsibilities imposed upon him. In 1860 he was appointed to act as Assistant-Judge of Dharwar. In this office he made a searching examination into some of the subordinate courts of the district. His reports won high commendation from the Sudder Court, which at that time was at the head of the provincial administration of justice, and several of the reforms suggested by him were adopted. The minute acquaintance which he thus acquired of the actual working of the courts proved most useful in every stage of Mr. West's subsequent career. After about a year and a half, he was confirmed in his appointment as Assistant-Judge. Failing health, however, compelled him to take three months leave of absence in the beginning of 1862, and he never returned to Dharwar. During this period he was appointed to act as Senior Assistant-Judge at Khairā; but he did not take up his new appointment, as, at the close of his leave of absence, he was appointed Under-Secretary to the Bombay Government in the Judicial and Political Departments. Annexed to this post was the Secretaryship of the Legislative Council, and the combined duties afforded work enough to satisfy the most abundant energy.

In 1863 Mr. West was offered by the Chief Justice the appointment of Registrar to the newly-established High Court of Bombay. This position was one of considerable importance at a time when a new judicial system, animated by a new spirit, was about to be introduced. In accepting the office, Mr. West accepted with it a large share of the task of replacing the old order of things, which had existed under the Sudder Court, by a new and improved procedure. Sir Matthew Sausse, the Chief Justice of the High Court, which was formed by a union of the old Supreme and Sudder Courts, had a high idea of the dignity of the judicial office. Under his inspiration the judicial officers of every class were raised in their self-respect and stimulated to increased exertion. In the close and constant scrutiny of the work of the lower courts, by means of which it was sought, and not unsuccessfully, to bring them up to a higher level of efficiency, Mr. West took an active part. His previous experience had specially fitted him for it, and the Chief Justice bore warm testimony to the value of his services. It was due no doubt to the high opinion of Mr. West's abilities held by the Chief Justice that he owed the offer made early in 1864 of the Judgeship of Ahmedabad. The promotion of one so young in the public service was almost without precedent, and when invited to accept it the Registrar hesitated. He had some misgiving as to his fitness, and felt that the work required to be done in the office he then held was still far from accomplished. On these grounds he preferred to wait for his promotion, and declined the offer. Three years later, Mr. West, who was then Acting Judge of Canara, suggested that he should be confirmed in his office, but was told that he was far too young to look for such a position. Soon after his appointment as Registrar to the High Court, Mr. West was elected Secretary to the Civil Fund of the Bombay Covenanted Service. While holding this office he formulated a series of rules, by which the benefits of the provident branch of the institution were greatly augmented. These rules and the reasons for them were fully approved by the Secretary of State, and the funds in the hands of the Government were well able to bear the increased demands; but nine years afterwards, when Mr. West had temporarily resigned the secretaryship of the fund, an elaborate attack was made on it by a financial officer of the Government of India. A long controversy, involving laborious researches into the whole history of the fund, followed. It was conducted on behalf of the Civil Service Fund chiefly by Mr. West, who even after he had resigned the secretaryship still fought the battle of his class. The result was not unsatisfactory. A settlement was effected by which, instead of the benefits of the fund being cut down, the allowances to the widows of deceased members were augmented. On this footing the whole institution was taken over by the Government; and for his services in these negotiations Mr. West was presented with a testimonial by the members of the Bombay Civil Service. Visitors to his house in England are informed by the inscription on a handsome and elaborate library clock of the good work done by its owner, and of the kind and generous feeling of those who presented him with it.

In May 1866 Mr. West was appointed to act as Judge of Canara. That district had formed part of a province under the Madras Government, and on account, perhaps, of its remoteness from the capital, had never received a proper amount of attention. Its judicial administration in particular was in an almost chaotic state when it was transferred to the Bombay Government, nor were matters greatly improved when Mr. West took charge of the district a few years afterwards. Arrears of judicial business were extremely heavy. The establishments of the subordinate courts formed a sort of close corporation most unfavorable to the exposure of official delinquencies, and the records were unsystematic and ill-kept. In a couple of years the arrears had been reduced, the principal subordinate courts had been visited and put in order, and the family system in the establishments had in a great measure been broken up. The Acting-Judge drew up a revised scheme of Court establishments, of duties, and of salaries. After some correspondence he was allowed to introduce his plan experimentally. It proved successful, and became a model for the general reorganisation of the Bombay judicial establishments, which followed in 1873 and 1874. A thoroughly practical familiarity with the Canarese language gave to Mr. West a great advantage in

discharging his judicial duties, both at Dharwar and in Canara. The work done in the latter district could never have been accomplished through the obstructive medium of interpreters. The people gained confidence from communicating with one who conversed freely with them in their own language. Confidence led to affection, and for many years after his departure from Canara, Mr. West was regarded with peculiar esteem and gratitude by the people of the district. A Canarese man who had a grievance to be redressed or a task to accomplish would appeal to him with touching simplicity and a truly Oriental disregard of the right limits of personal introduction.

While he was Registrar of the High Court the attention of Mr. West was naturally much directed to legal subjects. The first three volumes of the Bombay Code of Regulations and Acts were edited by him. This is a collection of the enactments of the Government of India and the local Government in force in the Bombay Presidency, with occasional notes and references, and an elaborate index. This work speedily ran through two editions. It has still a place in the legal literature of India, although the greater part of its contents have been superseded by subsequent legislation. For a second work of great importance Mr. West received the co-operation of the learned Professor Bühler. This was a digest of the Hindu Law of Inheritance, as presented in the answers given by the Hindu law officers of the courts during the period of half a century. These answers had already been roughly classified when they were handed over by the Judges of the High Court to Mr. West. Mr. Gopalrao Hari had expended some useful labour on them. In the hands of the new editor the documents were re-arranged, the authorities examined, and the results elucidated in an introductory chapter dealing with the characteristics of the Hindu law and literature, and the principal rules of the Law of Inheritance. This volume, published by the Government, was followed in a couple of years by another which treated of the Law of Partition. In 1878 Mr. West brought out a second edition of the work with additional matter, and in 1884 he published a third edition, in which he included a copious treatise on the Law of Adoption. This work is received as a standard authority on the subjects of which it treats, and being drawn directly in many cases from the responses of eminent Native jurists, has peculiar claims to be regarded as a mirror of the living law of the Hindus.

Towards the close of 1868 Mr. West was appointed to act as Judicial Commissioner in Sind. There he closely examined the working of the lower courts and introduced sound improvements, but he found the current work of the province enough to occupy his attention until he was relieved in May 1869, when he went to England on leave for two years. While at home, he took the degree of M.A., and was called to the Irish Bar. This was in May 1871, and a temporary vacancy having occurred on the Bench of the High Court of Bombay, Mr. West received the appointment. Six months afterwards he was displaced from this post by the return of Mr. Justice Lloyd, and returned to his long abandoned office of Registrar of the High Court. Soon afterwards he resumed the Secretaryship of the Civil Fund, and found himself once more in exactly the same position he had held eight years before. Before long, however, the post of Judicial Commissioner in Sind became vacant, and Mr. West being appointed to it, found himself provided anew with an abundance of judicial and administrative work in connection principally with the introduction of the Criminal Procedure Code of 1872. Mr. West abolished the whole existing mass of incongruous judicial circular orders, and issued a new and complete set of directions, covering the whole field of criminal procedure, adapted to the new Code, and before he left Sind had the satisfaction of knowing that he had made a substantial contribution to the good government and welfare of the province. He was recalled from this work much sooner than he wished, on his elevation in 1873 to a permanent seat on the Bench of the High Court. A lasting memorial of his work in the High Court will be found in the successive volumes of the "Bombay High Court Reports" and the Bombay series of the "Indian Law Reports," issued during his tenure of office as a Judge, which contain the judgments pronounced by him in cases of sufficient interest or importance to demand publication in a permanent form. No nobler memorial could be desired for any Judge, for these judgments are examples of judicial work of the highest order; and have contributed not merely to elucidate and settle many obscure and difficult questions of law, but have been of notable use also in the professional education of the large body of civil and criminal Judges subject to the jurisdiction of the High Court. But if it can be said with truth that Mr. Justice West brought to the discharge of his official duties a whole-souled devotion, wide experience, a well-cultured and well-furnished mind, and fine judicial discernment, it is still necessary to add that he was above all a strong and sagacious Judge, who used his strength wisely and made it felt in every department of the business of the Court. It was not strange, therefore, that, as time went on, his presence on the bench was regarded with increasing satisfaction by the public, the bar, and his colleagues, and that his elevation, in 1887, to a seat in the Council of the Governor of Bombay, was recognised as a measure eminently calculated to strengthen the Executive Government as well as an appropriate reward of excellent service. In 1879 Mr. West became a member of the Indian Law Commission assembled at Simla to consider the important projects which resulted in the Transfer of Property Act, the Trust Act, and other laws which

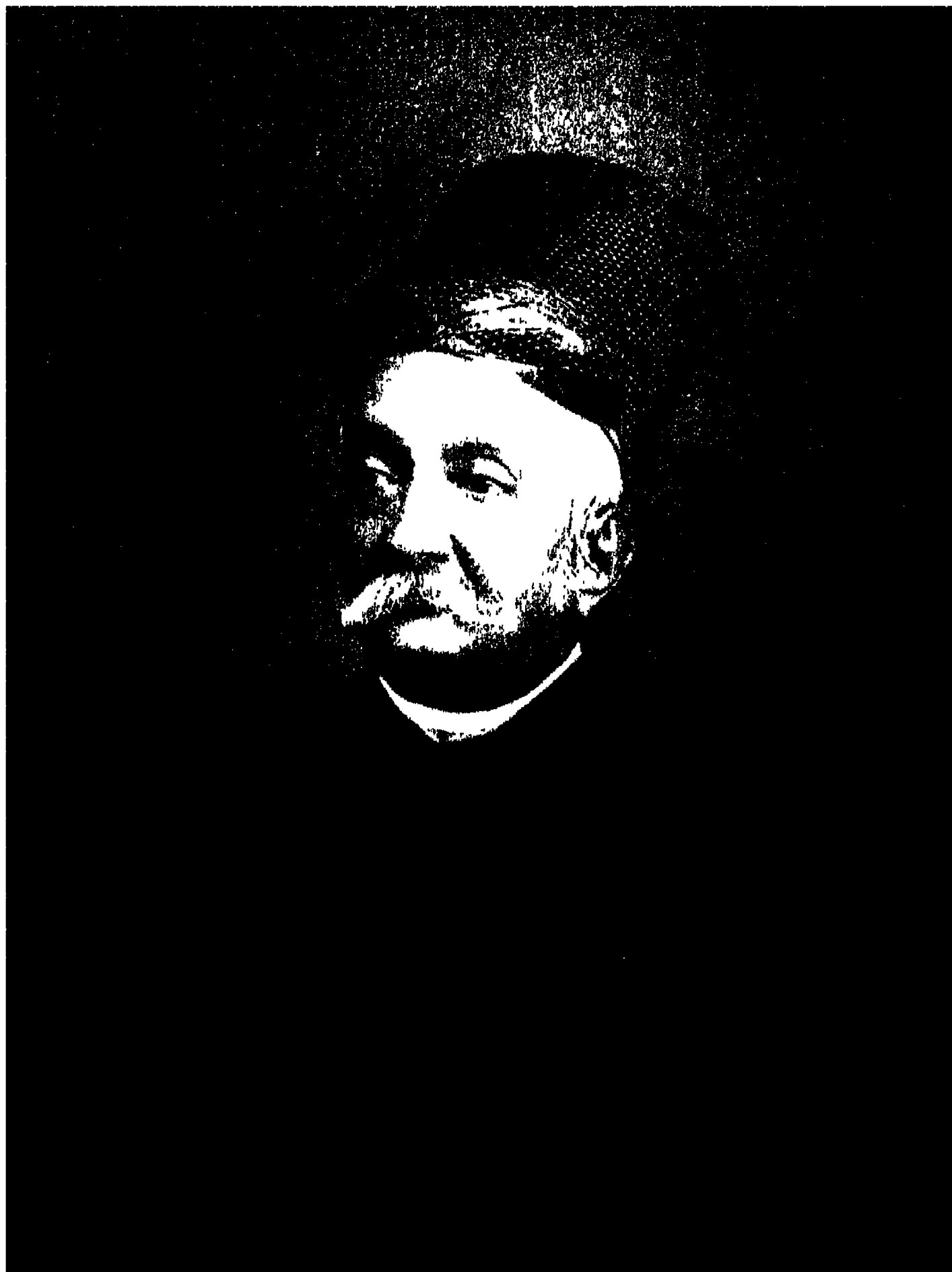
were needed to complete the scheme of an Indian Civil Code. He took an active part in the discussions of the Commission, and drew up that part of its report which dealt with the principles of Codification, and the order in which the successive branches of the law ought to be taken up by the legislature.

Towards the close of 1884 Mr. West was invited to undertake the office of Procureur-General in Egypt. The emoluments of the office were smaller than those of his judgeship, but it was readily accepted by Mr. West in the hope of his being able to perform some good work in a country with which England had become so closely connected. On arriving in Egypt he visited the courts and gaols, and drew up reports which presented a complete view of the judicial administration. There was much that called for reform. The inefficiency of the criminal courts was demonstrated by the existence, side by side with those courts, of commissions for the trial of the more serious offences which condemned prisoners to the galleys, and even to death, without even hearing their defence. In the Appeal Court at Cairo, at the existing rate of progress, a prisoner might expect a hearing of his appeal after about seven years. Indications were not wanting that the criminal courts were sometimes made use of to deter or ruin those who lent their aid to reforms in the other public departments. After full consideration, Mr. West came to the conclusion that the French system of criminal procedure, crudely and hastily introduced into Egypt, was quite unsuited to the needs of an Oriental people. Yet he was desirous of retaining all the elements of good in that system. With this view he drew up a new code of criminal procedure, by which he proposed greatly to extend the principle of personal responsibility, and to ensure a quick and unbiassed disposal of criminal trials by the local authorities. The whole system was to be under the superintendence of an independent High Court, and the Code included provisions as to the conduct of the police, and regulating the infliction of punishments. This scheme had just been roughly drafted when Mr. West was sent to Paris and London, charged with the mission of obtaining the assent of the European Powers to certain changes in the Egyptian press-law rendered necessary by the affair of the *Bosphore Egyptien*. His absence was prolonged for several months, and the period of his permitted absence from India being nearly exhausted, Mr. West could hardly expect to recover his previous position in the few weeks that remained. After writing an elaborate vindication of the Code of Criminal Procedure, which he considered necessary, and a severe condemnation of the system of trial by executive commissions, he resigned the post and returned to India. His return to Bombay was very heartily welcomed.

All through his career Mr. West has been a strenuous advocate of the extension and improvement of popular education. After being for some years connected with the Syndicate, he was in 1878 appointed Vice-Chancellor of the Bombay University. Shortly after his appointment, however, to the Bombay Council, he resigned the office, but not before he had been able to place before the University a carefully prepared Bill for amending its constitution. The main objects of this Bill were to confer on the University the power of self-government to a certain extent, by allowing it to elect certain members of the governing body, and to provide for the gradual development of the University, so that it might become something more than a mere Board of Examiners and be a teaching institution as well, and a University in the true sense, having all its affiliated colleges bound to it in living union. This Bill underwent very thorough discussion at several meetings of the Senate, and was finally submitted for the consideration of the local Government. In 1884 Mr. West received the distinction of an honorary LL.D. from the University of Edinburgh. A similar honor had already been conferred on him by the Queen's University in Ireland. In 1888, on the occasion of its sixcentenary celebration by the University of Bologna, he went as the fitting delegate from Bombay to express the congratulations and friendly wishes of the younger University with whose growth and welfare he had been so closely identified. He has for several years been President of the Bombay branch of the Royal Asiatic Society.

In May 1888, he was created a Knight Commander of the Order of the Indian Empire.





Sir Dinkshaw Manockjee Petit.



The Hon. Sir Dinshaw Manockjee Petit, Kt.



WHEN a comprehensive history of Western India comes to be written, much will necessarily have to be said on the commercial activity, enterprise, and philanthropy displayed by that small but influential section of its inhabitants—the Parsis, who have contributed in no inconsiderable degree towards investing Bombay with the reputation which it bears of being the most munificent and, in many respects, the most advanced of all the Presidencies of India. Impressionable and imitative to a degree, they have not only easily fallen in with Western thought and modes of action, but have more or less leavened the other communities by their spirit. Chief amongst the civic qualities of the Parsis is the philanthropy which has been habitually exhibited by the wealthy members, and which has been the subject of oft-repeated testimony by the governing authorities, by foreign travellers, and by all India. The most prominent who may be mentioned are Sir Jamsetjee Jijibhoy, the first baronet, and his sons; Sir Dinshaw Manockjee Petit, Mr. Nasserwanjee Manockjee Petit, Sir Cowasjee Jehangir Readymoney, Mr. Byramjee Jijibhoy, Mr. Cursetjee Fardoonjee Paruck, Mr. Framjee Nasserwanjee Patell, Mr. Pestonjee Hormasjee Cama, Mr. Merwanjee Framjee Panday, and Bai Motlibai Jehangir Wadia. Amongst these again, Sir Dinshaw, the subject of this notice, claims, after Sir Jamsetjee, the foremost place in the Walhalla of Indian philanthropists.

Sir Dinshaw Manockjee Petit was born in a comparatively humble position, but gradually acquired wealth and station by the exercise of good natural abilities; and by industry and integrity he at length came to be one of the foremost merchants of Bombay. Both as a philanthropist and a business man, Sir Dinshaw is famous, but it is chiefly in his capacity as the head of one of the most important industries in India that his career is of most interest. It is only a few years since, within the memory of comparatively young men, that not a single cotton-mill existed on the island of Bombay, but now there cannot be far short of one hundred mills of various kinds, giving employment to thousands of hands, and spreading far and wide the reputation of the place as a manufacturing city. This marvellous change in the commercial character of the town was, no doubt, to a certain extent forced on Bombay by the progress of events in Europe, and it was inevitable that it should in time manufacture cloth instead of importing it; but without the aid of such men as Sir Dinshaw, the progress would have been much less rapid and the success of the industry much less marked.

Sir Dinshaw was born on the 30th June, 1823, and he is, therefore, now in the sixty-sixth year of his age. He was the first issue of the marriage of Mr. Manockjee Nasserwanjee Petit with Bai Humabai, the eldest daughter of Mr. Jejeebhai Dadabhai Mooghana. He comes of an old and well-known Surat family. In the year 1805, Mr. Nasserwanjee Cowasjee Bomanjee, one of the members of the family, and the founder of the present branch, migrated to Bombay, where he carried on the business of agent to French vessels arriving at the port, as well as to the East India Company's vessels. It was whilst engaged in this occupation that he acquired the patronymic Petit, by which his family is now known. The origin of a nickname is in most cases attributable to some trivial circumstance, which by itself is not sufficient to account for that wide currency which such a term often obtains. The cognomen, given perhaps in fun, catches the public taste, and is forthwith adopted in preference to more legitimate appellations. This is the history of most nicknames, and this is the history of the name "Petit," which by long usage and universal acceptance has been elevated to the position of a surname. As Mr. Nasserwanjee was a man of small stature, his French constituents appropriately styled him "Petit." He ever afterwards came to be known by that name, or, to speak correctly, by the English corruption of it. Sir Dinshaw's parents saw the necessity of giving their son such an education and general training as would fit him to battle with the world and make his way by his own exertions rather than by any adventitious circumstances. In those days the means of obtaining a good English education in Bombay were

very limited, and lads who now attend one or other of the sound educational establishments which exist in the City, little know how difficult it was for their forefathers to obtain the knowledge which was necessary to their advancement in life. One of the best-known schools of the day, and one which many of the most prominent native gentlemen of Bombay attended in their early days, was an establishment kept by a pensioned sergeant named Sykes, who, having served a career in the Army, eked out his living by acting as pedagogue to the rising native generation of that time. Sykes' curriculum was not an extensive one, but people in those days were not so fastidious as they are now, and the tuition he dispensed was sufficient to satisfy the elementary requirements of the pupils and of the age. The subject of this memoir was sent to Sykes' school, and after studying there for some time, storing his mind with all that the old soldier could teach him, he was transferred to an establishment of a more pretentious kind kept by Messrs. Mainwaring and Curbet. Having completed his education, he was sent forth into the world in 1840 to earn his own living. His first attempt in this direction was to fill the position of clerk in the office of Messrs. Dirom, Richmond & Co., at a salary of fifteen rupees a month, the young man who in after life was destined to be the possessor of colossal wealth and a prominent benefactor of his country. At the time Mr. Dinshaw joined the firm, his father was manager in the same office, and it was also his duty to look after the business of obtaining consignments. He was also at the time trading, through Messrs. Dirom, Richmond & Co., on his own account with London and China. Mr. Richmond had the reputation of being one of the most enterprising merchants of the period. Serving as he did such a shrewd and experienced master, and being under the immediate eye of his father, who was also a man of experience and sagacity in commercial matters, Mr. Dinshaw was soon promoted to a post of Rs. 100 per month. Subsequently Mr. Richmond severed his connection with the old firm, and opened business on his own account under the name of Richmond & Co. The young clerk followed the fortunes of his master, and was entrusted by the new firm with the duty of obtaining consignments, and with the collection of indents for transmission to the London agents. Mr. Richmond retired from business in 1852, and the London agents then started a firm in Bombay under the name of Messrs. George Rennie & Co., Mr. Dinshaw's father being appointed broker to the firm, and Mr. Dinshaw himself being entrusted with the management of their general business. Shortly afterwards Mr. Manockjee became broker to Messrs. Siller & Co., whose general business was also looked after by Mr. Dinshaw. Owing to this great increase in his business, Mr. Manockjee took his sons into partnership, and continued himself to act as broker to all the above-mentioned firms, giving Messrs. Dirom & Co.'s business to the care of his younger son, Mr. Nusservanjee, and Messrs. Rennie and Co. and Messrs. Siller & Company's business to Mr. Dinshaw. These arrangements continued during Mr. Manockjee's lifetime, and even some time after his demise, which took place in May 1859. Some five years later, however, the sons divided the fortune of about twenty-five lakhs of rupees which their father had left them, and separated by mutual consent.

The period of wild speculation brought about by the wonderful impetus given to the Bombay cotton trade by the American War, found Mr. Dinshaw one of the wealthiest merchants in Bombay, and had he not been endowed with a large share of common sense and commercial foresight he might have been fatally involved in the delirious gambling mania of that unhappy period. He was, however, wise in his generation, and while people around him were playing "ducks and drakes" with their money by investing it in bubble Companies which could not possibly yield any legitimate return, he steadily devoted his capital to transactions of a safer character, and thus managed not only to steer clear of the quicksands upon which many a good firm was wrecked, but to add to his already substantial fortune. Not that he had no losses himself, for he had to pay some thirty lakhs away for calls on shares owing to the failure of parties to whom he had advanced money. These losses, however, were more than counterbalanced by his gains, and he issued from the searching ordeal of the financial crisis which followed the speculation with a really colossal fortune, and with a reputation as a business man which he has ever since maintained. In referring to this part of Mr. Dinshaw's career, we have passed over the time in which he first became connected with the important mill industry with which his name is more popularly associated. He was in reality one of the pioneers of that movement which has revolutionised Bombay and converted it into an Eastern Manchester. The first cotton spinning mill started in Bombay was established by the late Mr. Cowasjee Nanabhai Davut, and as this was a successful venture Mr. Manockjee was encouraged to imitate his example, and erected a similar mill with the addition of looms for weaving cloths. The efficient manner in which the Oriental Spinning and Weaving Mill, as the concern was called, was worked, insured its success financially, and from that time forward mill enterprise grew in importance until it attained its present dimensions. Mr. Dinshaw was naturally largely employed in his father's mill work, and he soon obtained complete insight into the business in all its departments. His shrewd, practical mind foresaw that there was a great future in store for the newly-established trade; and after the death of his father he, with his brother, Mr. Nasserwanji, started a mill which was to be called the Manockjee Petit Spinning and Weaving Mill, and they then decided to convert the mill into a joint stock concern,

the principle upon which the great majority of the Bombay mills of the present day are worked. The original capital of the Company was Rs. 25,00,000, and the mill establishment started with 61,000 spindles and 1,200 looms. Subsequently Mr. Dinshaw purchased at his own risk for ten and a-half lakhs of rupees the Fleming Mill, one of the establishments of which Nursey Kesavji & Co. were the agents. This mill, which contained 50,000 spindles and 800 looms, was offered to the shareholders of the Company, and as it had been purchased for about one-half its original cost, the offer was readily accepted. For this and other objects the capital of the Manockjee Petit Manufacturing Company has been greatly increased, and it now stands at Rs. 36,00,000, the shares of the Company being in great request in the market owing to the sound character of the concern. The successful outcome of this venture proved to Mr. Dinshaw that mill property offered a splendid field for the investor, and at the same time afforded the means of establishing what the country so much wanted—a new and profitable industry. He accordingly devoted his large business experience and his extensive capital to the extension of the trade, and in course of time became the chief shareholder and agent of the following concerns in addition to the Manockjee Petit Mill:—the Dinshaw Petit Mill, the Mazagon Mill, the Framjee Petit Mill, the Victoria Mill, and the Gordon Mill. A large portion of Mr. Dinshaw's fortune has been invested in the mill trade, and he has had the satisfaction of knowing that whilst handsome profits have resulted from his enterprise, he has been perhaps to a greater extent than any other individual the means of opening up to thousands of his fellow-countrymen a new means of livelihood and establishing on a firm basis an industry which, though yet in its infancy, has been of incalculable benefit to India. The area over which the operations of the Bombay mill-owners extend, at first confined to the limits of India, has long since been extended to China, South Africa, Persia, and the Straits Settlements, and every year new markets are being established for the sale of Bombay goods. Mr. Dinshaw has ever been alive to the necessity of insuring a wide field for the trader's operations in order that the supply may not outreach the demand; and he has never lost sight of the fact, that to make locally-manufactured materials popular they must be equal in every respect to the English manufactured goods with which they compete. Nor has he contented himself with a simple adherence to the narrow lines upon which the Companies first started. As opportunity offered he has been the means of introducing new lines of business which were likely to yield a good return on the outlay made upon them. For instance, in the Manockjee Petit Mills, hosiery, damask, and various kinds of fancy goods as well as sewing cotton are manufactured, and have not only a good local sale, but are held in repute in markets further afield. Again, Mr. Dinshaw, in conjunction with Mr. J. Alston, a gentleman who was the proprietor of a dyeing establishment in England, and Mr. Naoroji N. Wadia, the able manager of the Manockjee Petit Mill, have some time since established a yarn dyeing factory, which, although on a small scale, has been the means of showing capitalists how profitable such investments are when properly managed. In this factory yarns are dyed Turkey red, green, red, and yellow just as well as they could be in England, and the annual sales amount to two or three lakhs of rupees. Thus in various ways Mr. Dinshaw has during his long and useful career done much to increase his country's prosperity, whilst he has added to his wealth.

Busy as Sir Dinshaw's life is, he finds time to attend to public concerns, and although not a prominent man in local politics, he takes his fair share of work, and has been the means of accomplishing much good in a quiet way. His business capabilities and commercial instinct have caused his services to be much sought after by public Companies, and amongst other concerns he is a Director of the Bank of Bombay, the Bombay Fire Insurance Company, the Hyderabad Deccan Spinning and Weaving Company, and several others, besides being a director of all the mills under his management. He is also a member of the Persian Zoroastrian Amelioration Fund Committee, the Society for the Relief of Destitute Persian Zoroastrians in Bombay, the Society for the Prevention of Cruelty to Animals, a Member of the Royal Asiatic Society, the Sassoon Institute, and the Sir Jamsetjee Parsi Benevolent Institution. He is a Justice of the Peace, and was a Member of the Municipal Corporation.

So far Sir Dinshaw's career has been sketched as a business man, and it now remains to enter into a consideration of his merits as a public benefactor. It is thus that he is perhaps best known to the public, and especially to that great section of the population which is to be found in every community—the poor. To these he has ever been a munificent and considerate friend, and many a family has had reason to bless the good genius which put so much wealth at his disposal. Especially has this been the case with a large number of Parsi people who entered into the rash speculations of 1864, and most of whom were utterly ruined. These individuals, many of whom were formerly accustomed to the enjoyment of ample, and in some cases considerable incomes, were naturally little able to cope with the difficulties of their position, and their condition commanded the utmost sympathy. Sir Dinshaw did much for persons of this class. Like most really benevolent men, Sir Dinshaw does so much good by stealth that it is difficult to estimate the exact extent of his private benefactions; but he annually spends a large amount on charity, and especially on schemes having for their object the advancement of the public good or the amelioration of the condition of his own section of the community. Asylums for infirm animals, schools,

dharamsallas, reservoirs, dispensaries, and numerous other institutions have made heavy calls upon his liberality; and Hindus, Mahomedans, and Christians, as well as Parsis, have shared in the fruits of his munificence. As a Parsi, he has naturally been mindful of the peculiar claims of his own community, and he has been instrumental in having constructed Towers of Silence and Fire Temples in several localities for the use of his co-religionists. Whenever a fund is required to be raised from the Zoroastrian community, the work of raising it and collecting the subscriptions is almost always given to him, and all contributions are paid into his office and entrusted to his charge, where they accumulate till the required sum is reached. The good work he has been the means of accomplishing has not been confined to the ordinary channels of charity. As one of the largest employers of labour in Bombay, he has had it in his power to do much to assist indigent people who were capable and willing to work, and it has always been his practice to provide such people with employment when he could do so with due regard to the interests of the shareholders concerned. With this end in view a register is kept at his office containing particulars with regard to persons who go to him for either assistance or advice; and much good has resulted from this system.

In 1886, the Government of Bombay appointed Mr. Dinshaw to the Shrievalty; and in February 1887 he received the honor of Knight Bachelor, on the occasion of the Jubilee of the Queen-Empress, in recognition of his large-hearted munificence. The public, as well as the Press of Bombay, English and Native, were much gratified at one of their most eminent citizens being thus honored, as was evidenced in the congratulatory addresses presented to him by several public bodies, and in the laudatory notices of which he was the subject. In the City a meeting of influential and representative citizens of all denominations was held, under the presidency of Sir Jamsetjee Jijibhoy, at which the following address was voted, showing in what esteem the recipient is held by the general community:—"To Sir Dinshaw Manockjee Petit, Knight. Sir,—Although you have already received many addresses of congratulation from various sections of the inhabitants of this great City, expressing their gratification at the high and honorable distinction which has been bestowed on you by our Most Gracious Sovereign the Queen-Empress of India, we trust that this particular expression of the good wishes of your fellow-citizens generally will be none the less acceptable to you, representing as it does the feelings of regard in which you are held by all classes and conditions of the Bombay community, in whose interest you have labored so long and unostentatiously, and by whom your public and private virtues as a citizen are so highly appreciated. Deeply as the City is indebted to you for the important part you have taken in developing the cotton-mill industry, and adding so materially to the prosperity and expansion of the local trade, your services have been equally beneficial as the friend and supporter of the many noble charities with which the City is endowed. Without attempting to enter at length into details, it is enough here to allude to the large-hearted, generous and catholic sympathy which you have always extended to every movement intended for the benefit and welfare of your fellow-citizens, whether in matters connected with the progress and extension of education and knowledge, the relief of suffering humanity, the helping of the indigent, or the establishment of institutions of public utility and benevolence. And we trust that you and the members of your family may long be spared to enjoy the prosperity wherewith you have been so largely blessed, and which you have so generously applied."

To this Sir Dinshaw made the subjoined reply:—"Sir Jamsetjee and Gentlemen,—I use no idle or conventional phrase when I say that I reckon this as the proudest moment in my rather long and busy life. To be marked out for distinction by our Gracious Majesty the Queen-Empress of India is a matter of pride and gratification to me, but when this distinction meets with the approbation, as is evidenced here to-day, of such appreciative and intelligent representatives of the different communities of this great City who have assembled here to-day, the pride and gratification become doubly strong. The different communities of our City have by their combined action of this day placed me under their obligation, and the recollection of this evening will never be effaced from my memory, and likely not to fade from the memory of my family for some generations to come. You have been kind enough to speak in terms of high praise of my efforts towards the development of the cotton-mill industry and the local trade. I cannot arrogate to myself all the credit; because, as you know, without the aid of the enterprising investing public of our Presidency, I could not have done much. It is said that the mere possession of riches does not make a man wealthy:—it is the power and the will to do good to the less fortunate by means of wealth that constitute a wealthy man;—in trying to alleviate the pangs of physical pain by endowing hospitals, in trying to conduce to the well-being of the mass by educating them, and in doing all that lies in one's power toward improving the general lot of humanity, that the real merit of being wealthy lies. I have ever tried to keep this standard in mind, and the expression of your sentiments this day is an ample reward of what little I have done towards the fulfilment of what I consider was my duty. Ladies and gentlemen, I sincerely thank you all for this token of regard which you have manifested towards me this evening, and for your expression of good-will towards myself and the members of my family."

As for Sir Dinshaw's own community, the gratification and rejoicings to which the event gave rise may be said to be almost unprecedented. Addresses from all parts of India were presented to him in large numbers; and in Bombay he was treated to public dinners and theatrical entertainments for several days, all testifying to the popularity and respect in which he is held by those for whom he has done so much. The most gratifying and notable feature, however, was the circumstance of his being honored by His Imperial Majesty the Shah of Persia by the presentation of a "Royal Diploma," expressive of his recognition of Sir Dinshaw's great merits. This act of grace on the part of His Majesty, who has of late given more than one proof of his very friendly disposition towards the Parsis, has been most gratifying to the feelings of that community. In the early part of the last year, Sir Dinshaw accepted the offer of His Excellency the Viceroy of a seat in the Supreme Legislative Council, he being the first Parsi member of the Viceroy's Council.

Having thus brought down Sir Dinshaw's memoir to the latest incidents in his career, it only remains to advert briefly to a few particulars of his munificence, which has been the most distinguishing feature of his life, and which has just brought him prominently into public notice. Sir Dinshaw's philanthropic career may be said to have commenced from 1859, and from that time up to the present his charities have continued to flow unceasingly. As it would be tedious to enumerate them in detail, it will be enough to state that the total of his benefactions—public and private—amount to nearly twenty lakhs of rupees, or £200,000 sterling, towards religious, educational, medical, and other philanthropic purposes, including contributions to public funds, testimonials, etc. Amongst his recent benefactions, the establishment of an Hospital for Animals, called after his wife's name, of a Female College, of the Petit Hospital, and the presentation of the Elphinstone College and land to the Government (which he took over from the Government in exchange for his property, known as the Hydraulic Press), for the Victoria Jubilee Technical Institute, are deserving of special mention. The ceremony of opening the last-named Institute was performed by Lord Reay on the 10th April last, when Sir Dinshaw had the honor of reading the address, from which, as well as from His Excellency's speech, we quote the following extracts, bearing on the gift of the property in question. Sir Dinshaw said:—

"Your Excellencies, your Royal Highnesses, Ladies and Gentlemen,—I value highly the privilege which has been accorded to me, of saying a few words on this the auspicious occasion of the formal opening and dedication by His Excellency of the Victoria Jubilee Technical Institute. I think that my privilege of addressing this illustrious assembly would be badly employed were I to engage in any lengthy discourse in regard to the Institute, whose future prosperity and success I, in common as I believe with the whole of this assembly, have very much at heart. Of the work which it is designed to accomplish, and of the benefits which it is certain to confer,—and I trust to diffuse throughout the whole of India,—it belongs to His Excellency to speak. To His Excellency also belongs the eloquence and the knowledge which are requisite, in order that justice may be done to the theme. To neither of these requisite gifts can I pretend. But for myself I may be permitted to say, that I am exceedingly rejoiced at the part which I am privileged to bear in the foundation of an Institute whose name will, I trust, be a memorial for all time to come of the Jubilee of Her Imperial and Most Gracious Majesty our beloved Queen-Empress Victoria. She, the most honored Sovereign the world has ever seen, not only rules her Empire upon which the sun never sets, but also the hearts of her people, wherever they may be found. In this, and in every other respect, Queen Victoria is a Sovereign pre-eminent among all other Sovereigns who have ever shared, or who now share, in the rule of the world. Your Royal Highness, Ladies and Gentlemen, I need hardly say that it is to the happy inspiration of His Excellency that we owe the establishment of the Victoria Jubilee Technical Institute, the first of its kind throughout the whole length and breadth of the Indian Empire. I confidently predict for it a glorious success; and I venture to assure His Excellency that amid the many crowns of success, which throughout four years of his Government of this Presidency have rewarded his indefatigable efforts to promote the welfare of the community, not the least brilliant is the crown pre-destined to encircle the Victoria Jubilee Technical Institute. When it first came to my knowledge that His Excellency designed to establish a technical institute to commemorate the Jubilee of Her Most Gracious Majesty the Queen-Empress, I longed to aid the scheme to the utmost of my power, and having learned from my friends Mr. Nowrojee N. Wadia and the Honorable Mr. Forbes Adam (who deserves best thanks for taking great interest in this concern), that the only obstacle in the way was want of funds, I put myself in communication with His Excellency, and I thank His Excellency for the cordial co-operation which I received at his hands from the moment I approached him on the subject, and which co-operation has resulted in my being enabled to present to-day to the Government, as a home for the Victoria Jubilee Technical Institute, these premises, which are henceforth to bear its name, and, I trust, to witness its glorious success. With earnest and heartfelt vows for the unbroken and perpetual prosperity of the Institute auspiciously inaugurated by your Excellency this day, I now ask permission to hand to

your Excellency the formal Deed of Gift, which bears witness and gives effect to the pleasure I experience in presenting these premises to Government on behalf of the Victoria Jubilee Technical Institute."

His Excellency, in declaring the building open, said—"Your Royal Highnesses, your Highnesses, Sir Dinshaw Petit, Mr. Forbes Adam, Ladies and Gentlemen,—We probably meet in the open air to remind us that we are inaugurating an absolutely new work, though not in a new building. In doing so, in the first place, we remember the auspicious circumstance that this institution is in commemoration of Her Majesty the Queen-Empress' Jubilee. And it is a happy omen that an institution which bears Her Majesty's name will be opened in the presence of one of Her Majesty's sons. I am sure that the Duke of Connaught will have pleasure in communicating to the Queen-Empress that to-day on Indian soil arises the first monument to the foresight of the late Prince Consort, whose name must be for ever associated with the development of British technical education. But we should not be here to-day if Sir Dinshaw Manockjee Petit had not, by his princely gift, directly given a home to the Technical Institute, and indirectly thereby given a better home to the Elphinstone College. So that by one and the same gift we have been able to place our great educational institutions on a better and more suitable footing in those parts of the town in which they should be. The Elphinstone College is now near the University, of which it forms a principal part, and the Technical Institute is near those mills and railway workshops, in the centre of that field of ever-growing industrial activity which, with the docks, is the distinguishing feature of the town of Bombay. In your name, therefore, I think I am justified in most heartily thanking Sir Dinshaw Petit for this, perhaps the most munificent, the most beneficent, of his many benefactions. I hope, as he has witnessed the fortunate beginning—because the school has hitherto been extremely successful—he will live to see many generations of technical students emerging from this institution. Then we have been fortunate in having for our secretary a man well versed in the requisites of technical education; who knew what he wanted, and who, I believe, has spent during the last six weeks some hours every day in the Institute. His name will, I hope, be linked prominently and permanently with the Institute." The gentleman alluded to in the last sentence is Mr. Nowrosjee N. Wadia, the accomplished and energetic Manager of the Mills owned by Sir Dinshaw.

Sir Dinshaw was married in 1837 to Bai Sakarbai, and fourteen children were born to them, out of whom eight are now living. His two sons, Framjee and Bomonjee, are well-educated young men of good parts, and assist their father in his extensive business. Mr. Framjee has already commenced to walk in the footsteps of his father, by assisting with his purse works of charity or utility in the City, the most recent act of his munificence being the handsome donation of Rs. 75,000 for the purpose of establishing a laboratory for scientific research in biological and physical sciences. The want of such an institution had long been felt in Bombay, and Lord Reay, who had been most anxious to see it supplied, had the gratification to lay the foundation stone on 8th April last, which will be known as the Framjee Petit Laboratory of Scientific and Medical Research.





Nawab Manir-ul-Mulk



Nawab Munir-ul-Mulk Bahadur.



APPLY the time has passed, even in Native States of India, when family connections and interest with men in power could alone favor a man's advancement in official life. The Indian princes of the present generation are engaged in healthful rivalry in endeavouring to raise the character and efficiency of their administrations on the model of the British Indian Government, by the substitution, for their ancient rough-and-ready mode of transacting weighty State business, of agencies suited to the spirit and requirements of a progressive age. This, of course, involves the necessity of employing none but qualified persons to carry on the duties of the several State departments, though men combining the double recommendation of personal merit and interest, naturally stand the best chance. An instance of this is afforded by the subject of the present brief notice—Nawab Munir-ul-Mulk. His descent gave him some claim upon the goodwill and patronage of the ruler of Hyderabad, but the Nawab besides possesses merits of his own, which enable him to discharge with credit the duties of one of the highest and most onerous offices in this great State with which his Sovereign has thought fit to entrust him at an early age.

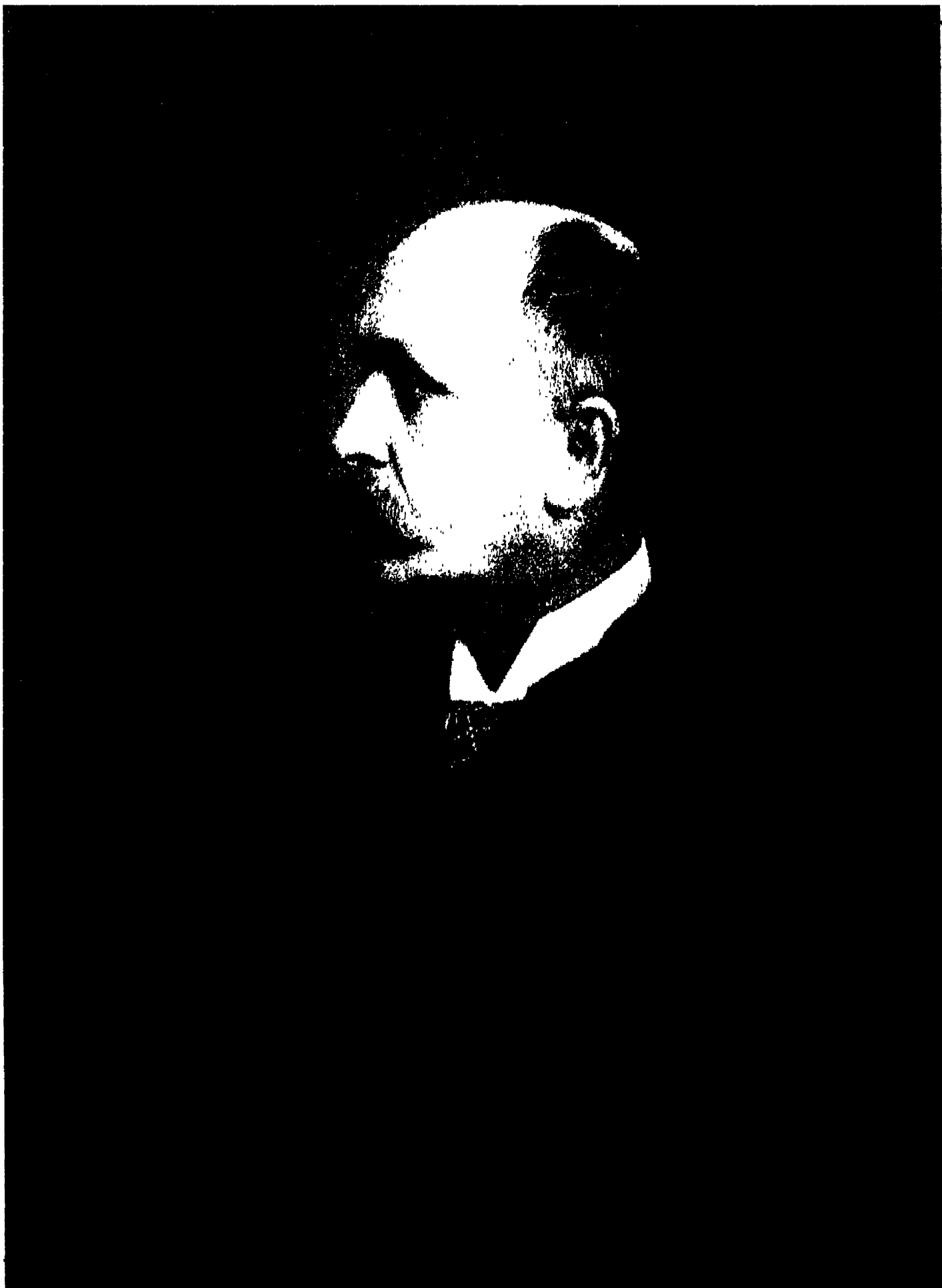
Nawab Munir-ul-Mulk, whose birthname is Mir Saadat Ali Khan, is the second son of the late Sir Salar Jung, and was born in 1864. He is, therefore, now twenty-five years of age. He received his education at the Madresai Alyia—the Nobles' school, established by his father—at Hyderabad, where he studied English, Persian, and Arabic. In 1882, the Nawab with his brother visited England, where they were everywhere received with marks of courtesy and attention due to their rank by the friends of their father and others, prominent amongst them being His Grace the Duke of Sutherland. In 1884 he travelled over Madras, Mysore, Poona, Berar, and the Central Provinces, in order to study the revenue and administrative work as carried on in those places; and on his return from that tour he was appointed Revenue Minister.

In all State departments, there is probably none so important and so difficult of management as that of Revenue, and this is especially the case with the Revenue administration of the Hyderabad State, where the land revenue was either farmed out or collected departmentally. The persons selected as farmers were generally wealthy and influential residents of the City, who, in spite of solemn agreements to treat the ryots fairly, never ceased to make extortionate demands upon them, in consequence of which the latter had become reduced to the most straitened circumstances. In some cases the Government dealt directly with the cultivators, and officers, styled Talukdars, were appointed to one or more Talukas, whether they were contiguous to one another or not, and the Revenue and Police administration was placed in their charge. If the Talukdars, or farmers, happened to be military chiefs, or to have a large number of armed retainers in their service, it was at times an undertaking of extreme difficulty to eject them from their Talukas or to dismiss them from their charges. They not unfrequently set up claims for money advanced in excess, during the pecuniary embarrassments of Government, and relying upon the military force under their command, defied the paramount authority and refused to abandon their posts or to release their districts. Then again, although the system of assessment in each Taluka was nominally called Raitwari, in reality each village was separately assessed as a whole, and any deficiency in the revenue which might arise owing to the relinquishment of certain fields by the cultivators, or desertion of the ryots from the village, was made good by taxing the other cultivators proportionately in excess of their proper quota, so as to cover the loss sustained. The farmers were always desirous of enhancing the revenue every year, and moreover, levied a variety of oppressive cesses under different pretexts. Mutual confidence between the ryots and the Government agents was unknown. The cultivators tried their utmost to cheat the agents, by showing less than the actual amount cultivated. The agents, on the other hand, used to do their utmost to extort excessive dues from the ryots by breach of *hawl* or agreement, and extra cesses. Nor were these all the evils of the Talukdari system. Who ever offered to pay more than his

competitor, and was ready to advance a considerable portion of the future revenue, was at once put in charge of one or more Talukas, without fair consideration being shown to his predecessor. The Talukdars themselves seldom left the city. They generally deputed the management of their districts to their Naibs or Deputies, and at times even sub-let them to a Zamindar or farmer. The first object of the Talukdar was to reimburse himself for the *Nakad* paid, or money advance made by him to the Minister. They had but little hopes of retaining their appointments long enough to reap the fruits of their bargain; they were liable to be displaced in favor of other capitalists. It is probable that no part of the elder Sir Salar Jung's administration deserves more unmixed praise, or has entailed such lasting benefits on his country, as the reform of these intolerable abuses. The abolition of the military fets, which were often held by Arab Chiefs with their mercenaries, and which have now entirely disappeared, was not effected without a severe struggle, in which the services of the military Contingent were often called into requisition. The substitution of salaried officers of the State in the place of the old contractors or farmers, was the second step in the settlement of the revenue, and this also has now been carried out through the whole territory, except in some of the lands held by noblemen in Jaghir. And, lastly, the crowning measure of a fixed pecuniary assessment extending over a long term of years has been vigorously pushed on, though it is still far from completion in some parts of the country. In those tracts in which the annual cultivation must vary largely with the fall of rain and with the amount of water in the artificial tanks, no thoroughly satisfactory system has yet either been devised or introduced. And this is one of the problems with which the subject of the present memoir, Nawab Munit-ul-Mulk, will have to deal. The above sketch of the new order of things which has taken the place of the old, will suffice to show, to all who are at all acquainted with the details of Indian Government, the watchfulness and care which will still be needed to prevent any degeneration or relapse into the ancient slipshod methods. And with the help and advice of his father's best and most confidential subordinates to assist him, it appears to be the natural duty and office devolving upon one of the sons of Sir Salar Jung to maintain the greatest of his reforms in its integrity, and to extend it wherever it is not yet completed.

The Nawab is an enthusiastic Volunteer, and formed a regiment of Mounted Infantry, of which he is the Commandant. In May 1885 he had the honor of being appointed to represent His Highness at the Ameer's Durbar at Rawal Pindie. *En route* for the Durbar he visited Madras, where, as well as in other leading towns, he was presented with addresses by various influential associations. On the 3rd of May, 1887, he was appointed a Member of the Council of State. The Nawab has not unfrequently acted as *locum tenens* for the Prime Minister of Hyderabad - during his brother's (Sir Salar Jung) absence on visits to different parts of India - a training which will stand him in good stead should he be spared to fill the great rôle that in all probability he will be called upon to play in the fulness of time. In person the Nawab is of medium height, slight, good looking, and possessed of an amiable disposition. His gentle nature and courteous demeanour have won for him the esteem of Europeans and Natives alike, and he is a great favorite of his Sovereign, of whom he was the early companion both in his studies and out-door recreations.





The Hon. Mr. Justice Birdwood.



The Hon. Mr. Justice Birdwood, M.A., LL.M.



FEW names are better known or held in greater esteem, throughout Western India, than that of Mr. Herbert Mills Birdwood, whose eminent qualities as a Judge, gentle and genial nature, and genuine sympathy with the people, have gained for him as high a place in Native estimation as he enjoys amongst his own countrymen.

Mr. Birdwood was born at Belgaum, in the Bombay Presidency, on the 29th May, 1837. He is the third son of the late General Christopher Birdwood, and of Lydia, eldest daughter of the late Rev. Joseph Taylor, for many years Missionary of the London Missionary Society at Belgaum. General Birdwood was recognised throughout his long and honorable career in the Bombay Army as a true friend of the people of India, and was known in the City of Bombay, where for some time he held office under Lord Elphinstone's Government, as a special Deputy Commissary General, by the respectful and endearing title of *Maharaja*. This tribute of esteem fairly indicated the popular appreciation of his high character, large heartedness, and nobility of disposition. He lived to see four of his sons enter the Indian Service, and his eldest son knighted in recognition of the excellent work done by him in connection with many important institutions in the City of Bombay, and the success of his efforts to induce a wider knowledge in England of the industrial arts of India. Three of General Birdwood's daughters are married to Military Officers, who have either served or are still serving in India. The family is, therefore, connected by many ties to this country.

Mr. Birdwood was educated at the Plymouth New Grammar School, Mount Radford School, Exeter, the Edinburgh University, and Cambridge. He matriculated at Edinburgh in November, 1851, and attended classes in the Arts Faculty there for three years, and also the late Professor Balfour's lectures in botany. He was Gold Medallist in the late Professor Kelland's second class in mathematics in 1852-53, and divided the gold medal in the third or highest class in 1853-54. In October, 1854, he entered St. Peter's College, Cambridge, and graduated in the mathematical tripos as twenty-third wrangler in 1858. In the same year he was placed in the second class in the natural science tripos. A note in the University Calendar shows that in the examination he was distinguished in botany. He was elected a Fellow of his College on the Perne Foundation in June, 1858; and in the same month was a successful candidate at the open competition for the Indian Civil Service, being eighteenth on the list. At the final examination, held before the close of the year, Mr. Birdwood was placed eleventh on the list; and was appointed, with the other successful candidates of his year, to the Bengal Presidency. On application, however, to the Secretary of State, he was transferred to the Bombay Civil Service.

Soon after his arrival in India, early in 1859, he was posted to Thana, as Assistant to the Collector, and shortly afterwards to Broach and Surat, and then to Ahmadabad, in a similar capacity. He was also, in 1859, appointed examiner in mathematics at the Senior Scholarships' Examination of the Elphinstone College, and was one of the examiners at the first examination held by the University of Bombay. Up to 1868 he continued to take part in the examinations. In 1863 he was appointed a Fellow of the University, and has repeatedly held office as Syndic. In 1868 he was elected Dean in Arts, in succession to the late Rev. Dr. John Wilson, and he was again elected Dean in Arts in 1880, and again in 1888. In the memoir of Sir Raymond West, reference is made to the Bill drafted by him for amending the constitution of the Bombay University. The author of the Bill was unable to take part in the debates on it in the Senate; and in his absence, it was taken charge of by Mr. Birdwood, who represented the views of the Syndicate in the lengthened discussions which took place before it assumed the form in which it was finally submitted for the consideration of the Government. The interest excited by these discussions was not confined to the Senate House.

In 1862 Mr. Birdwood was appointed Acting Assistant Judge at Thana, and in 1863 Under Secretary to Government in the Judicial, Political, and Educational Departments, and Secretary to the Bombay Legislative

Council, and he held these offices until June, 1866, when he was appointed by Sir Bartle Frere's Government to act as First Political Assistant in Kathiawar.

The province of Kathiawar was then in a state of transition. Faulty methods of administration were giving place to measures of reform devised by the Political Agent, Colonel Keatinge, V.C. The ill-defined powers of the ruling Chiefs were classified with a precision which was not always pleasing to the Chiefs themselves, who regarded with suspicion the possibility of any interference with their ancient jurisdictions. The new policy aimed at the amelioration of the condition of the people, the development of the resources of the country, the education of its rulers, and the regular transaction of public business, and especially the regular administration of justice. It was a worthy policy; but on account of its novelty and its thoroughness it at first excited opposition, and the task which the Political Agent had set himself was not free from difficulty. It was carried out, however, with firmness, and at the same time with a distinct desire to convince the ruling Chiefs that good government was the end in view, and not coercion or annexation. Its advantages became in due time apparent in many obvious ways. Long standing disputes between neighbouring States were settled; outlaws, who for years had been a terror to the countryside, were brought to justice; and useful public works were inaugurated. It was no small advantage to a young Civil Servant to be associated in such work with so capable an administrator as Colonel Keatinge, and Mr. Birdwood had ample opportunity, during the ten months that he remained in charge of the Jhalawar Division of Kathiawar, of rendering effective aid in the development of the new policy. On his leaving the province for Bombay, the Chiefs of that Division founded a public library at the Wadhwan Civil Station, and named it after him.

In 1867 Mr. Birdwood returned to Bombay as Acting Registrar of the High Court, and, except for a period of fifteen months, while absent on furlough, he held that position until December 1871, when he was appointed to act as Judge of Ratnagiri. This appointment he held till April 1873. At Ratnagiri he tried a number of cases, in which the legality of the operations of the Revenue Survey Department was called in question. The land tenures of the District are peculiar. A large number of the villages are held by a class of landholders called khots. In ordinary *ryotwari* villages, the ryot, or occupant, has the right to settle with the Government for the assessment on his holding. In Khoti villages it was the practice to make the annual settlement with the khots for their villages. The nature of the khot's relations, on the one side, to Government, and on the other to the cultivators, had been much disputed. The Khoti system is not exclusively confined to the Ratnagiri District. The tenure exists also in some villages in the adjoining District of Colaba. In a case tried by him, when Assistant-Judge of Thana, Mr. Birdwood had held that the khot of Pegodeh, a village in the Colaba District, had a proprietary right in the lands of the village, and that he was not merely an hereditary collector of the Government revenue from the cultivators. This view, however, was not affirmed by the majority of the Judges of the High Court who heard the appeal in the Pegodeh case. At Ratnagiri, Mr. Birdwood found that, whatever might be the position of the khots in Colaba, there were undoubtedly many khots in the Ratnagiri District who had received grants of the lands of their villages from the former Government. In many cases these grants were probably made for the purpose of bringing wild and uninhabited tracts of hilly country into cultivation. All khots, however, had not the same rights, and it was really a matter of evidence in each case whether the khot was a landholder, holding his village under Government, and settling as of right with the Government for its revenue, or a mere intermediary between Government and the actual holders of the land, and entitled only to a remuneration for his services in collecting the revenue. In some villages, indeed, as where holdings were in existence before the grant of the khotship, he might be a collector only of the revenue as regards such holdings, but the proprietor of other lands. Again, the tenants of landholding Khots were not all of the same kind. Some, according to the custom of the country, had permanent rights of occupancy, conditional only on the regular payment of the annual rents. Others might be tenants, under particular contracts, for a term of years, and others tenants at will. There were varying customs also as to the amount of rent payable by different classes of tenants. Some paid one-half of their crops, others a third, and others some other proportion. In each case the precise custom was really a matter of evidence. It had for some time been the settled conviction of some of the most able of the revenue officers of the Bombay Government that the position of these Khoti tenants compared unfavorably with that of ordinary cultivators in *ryotwari* villages; and it was with the object of improving their condition and raising them, in effect, to the status of permanent occupants, paying an assessment fixed under the survey rules, that certain provisions were introduced by the late Sir Barrow Ellis into the Revenue Survey and Settlement Act of 1865. Practically, the result of enforcing these provisions was to lower the status of the landholding class of Khots by converting them from landholders into middlemen, remunerated by the payment of a percentage on the new assessments, the amount of such payment being in some cases considerably less than the rents previously enjoyed by them. As the operations of the survey under the Act of 1865 were extended from one village to another, discontent increased, and the files of the District Court became blocked with suits against the Survey Commissioner, the Collector, and the

Government. In a representative case brought by the Khot of Kolbundre, and defended vigorously by the Government, Mr. Birdwood, after a trial which lasted many days, found that, by the introduction of the survey into his village, the Khot had suffered a diminution of about 75 per cent. of his average annual income. He was one of the landholding class of Khots; but his rights as a landholder were practically confiscated by the Act so soon as the Government entered into direct relations with his tenants, and merely made him the medium for collecting the new assessments and his "Khot's profits" from the tenants. In this case it was found also that the survey had been introduced into the village without certain legal sanctions required by the Act. It was, therefore, set aside by the District Court, in a judgment in which the relative rights of the Government, the khot, and the tenants, were fully discussed; and this decision gave the Government the opportunity of reconsidering the whole situation. The decision was formally appealed against to the High Court; but it is believed that the appeal was never pressed to a hearing. Fresh inquiry was made into the working of the Act, and fresh opinions were collected as to the measures necessary for the re-settlement of the Khoti villages; and in 1880 a new Act was passed, with the object of finally setting at rest the questions which had long vexed the District.

Mr. Birdwood acted for a short time as Joint Judge at Thana in 1873, and was then gazetted Acting Judge and Sessions Judge of Surat, where he remained, except during a period of 22 months' absence on furlough, and a few months' duty at Thana and at Godhra, till January 1881. One of the first cases which Mr. Birdwood tried, after his arrival in Surat, was an action involving issues of some importance. The Revenue Department had levied an enhanced assessment on the villages of Visalpur, Kabilpur, Virvadi, and Jamalpur, in the Jalalpur Taluka of the Surat District. An objection was raised by the holders of these villages on the ground that the villages were *udhad bāndhi jama* estates, liable only to a fixed gross assessment, which had in effect been levied from them during a very long series of years, irrespective of the quantity of land under cultivation. The Visalpur case was disposed of before Mr. Birdwood arrived at Surat, on the technical ground of *estoppel*, the Government having, in some previous case in connection with the land tenure of that village, represented that the village was *udhad bāndhi jama*. In the Kabilpur suit the issues were settled by Mr. W. H. Newnham, but the evidence was heard by Mr. Birdwood, who decided the case, on its merits, against the Government. This decision was appealed against, and the late Advocate-General, Mr. Scoble, for two consecutive days, on behalf of Government, sought to induce the High Court—presided over by the late Chief Justice, Sir Michael Westropp, and the late Sir Maxwell Melvill—to reverse it. However, the appeal failed; and Sir Michael Westropp expressed the opinion of the Court that Mr. Birdwood had conducted the inquiry with a patient and laborious industry and an intelligence which were alike creditable to himself and to the administration of justice in the British Civil Courts in India. The case was a memorable one, on account of the public interest which it excited; and its result, though adverse to the Government, was satisfactory on public grounds, as it convinced the people that, in a contest between a subject and the State, the Judges appointed by the Executive Government could be relied on to prevent any encroachment on private rights. The final decision in such a case in favor of the subject would necessarily tend to establish more firmly the popular confidence in the justice of the British rule. Some other cases decided by Mr. Birdwood at Surat also attracted public attention at the time, but it is not necessary here to refer to them in detail.

In December 1878, while on furlough to England, Mr. Birdwood passed the Cambridge Law Tripos examination, qualifying him for the degree of LL.M., which he took by proxy, after his return to India, early in 1879. While acting as Judge of Thana, in September, 1880, he was entrusted by the Government of Sir James Fergusson with the duty of inquiring into an accusation of murder brought against a son of the Chief of Chota Oodeypore, a small State, lying to the east of Baroda, in a wild tract of country inhabited mainly by Bhils. The Chief is a Rajput, and though exercising authority in much the same manner that his forefathers had done for centuries, is amenable for his acts to the British Government, and in cases of mis-government and oppression it is incumbent on the paramount Power to interfere. In July 1880, information was brought to the Political Agent of the Panch Mahals that the Chief's son, Chandra-Sangji, in a fit of jealousy, had murdered his wife Rāj Kuvarba. There was every reason to believe that a grave crime had been committed, but much difficulty was experienced in obtaining trustworthy information as to the circumstances under which Rāj Kuvarba had been killed. The hearing of the evidence lasted from the 1st to the 16th of October, 1880, and the greatest interest was manifested in the proceedings throughout the Presidency; the public, by means of the full reports published in the Bombay papers, having been able to follow the case from day to day. The evidence was conflicting and defective, and it was not possible to determine the whole truth. In his report, Mr. Birdwood reviewed the facts, so far as they could be ascertained, and gave it as his opinion that, although Chandra-Sangji had, on the 3rd July, beaten his wife in a fit of anger, induced by the discovery of her infidelity, the real cause of death could not be determined; that her death on the night of the 5th July possibly resulted from the beating of the 3rd July, and

possibly, though not probably, from the deceased having taken opium, but that it did not result from snake-bite, as stated by the adherents of Chandra-Sangji. Whilst differing from Mr. Birdwood as to the value to be attached to certain portions of the evidence, the Bombay Government concurred with his main conclusion, that Chandra-Sangji was not proved guilty of murder or culpable homicide; and further held that it was not incumbent on them to consider whether the accused could be found guilty of the minor charge of voluntarily causing hurt. The Viceroy in Council agreed with the Bombay Government in accepting Mr. Birdwood's conclusions, and acknowledged the "tact, ability and impartiality" shown in the conduct of the investigation. Public opinion approved of this termination of the case.

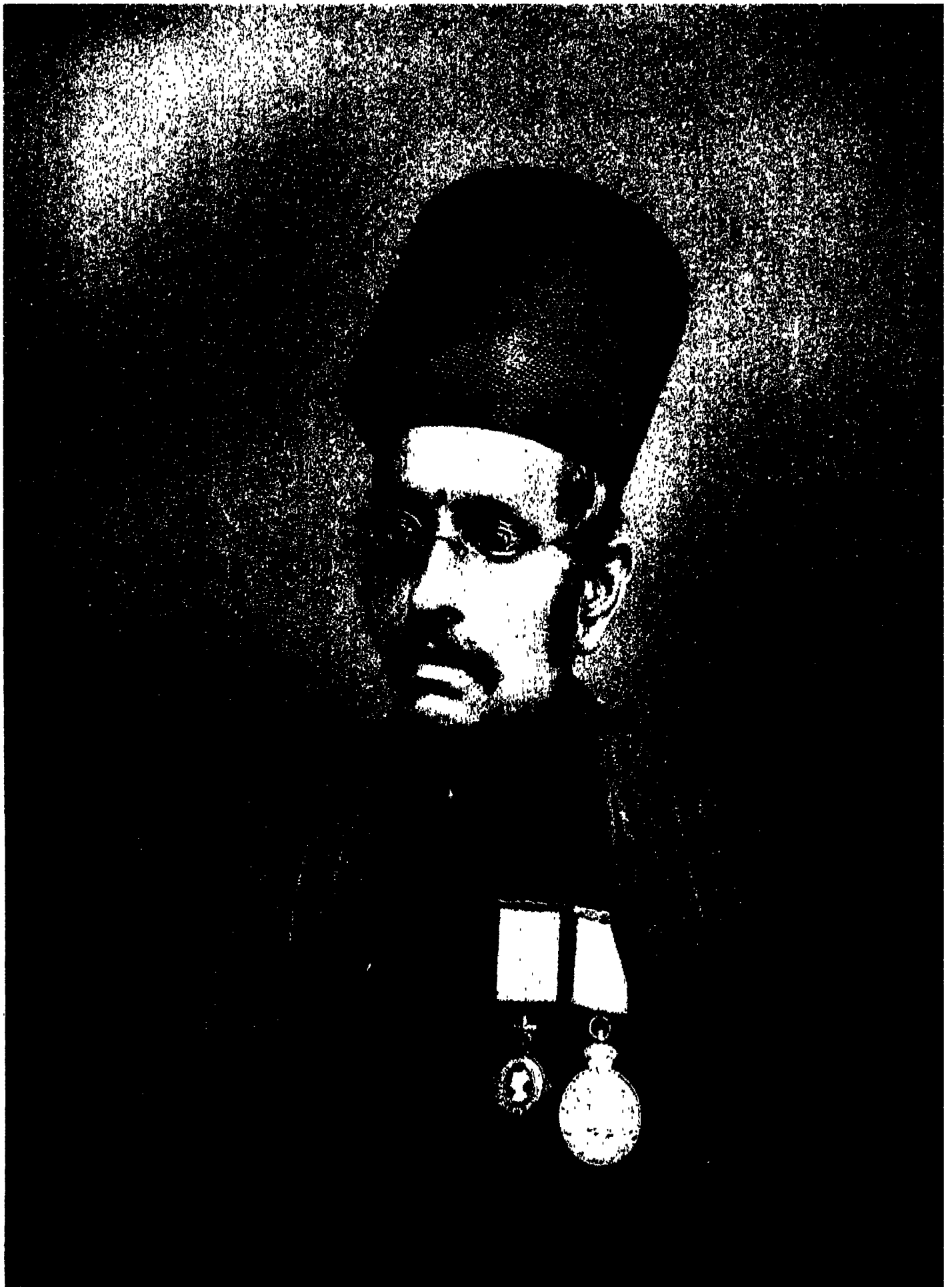
In January, 1881, Mr. Birdwood was appointed to act for a few weeks as Judge of the High Court, and on the 28th February, 1881, he was appointed Judicial Commissioner and Judge of the Sadar Court in Sind. His efforts in the discharge of his new duties in Sind were directed mainly to the steady improvement of the work done by the subordinate courts of all classes. This end he endeavoured to secure by a careful examination of the civil and criminal cases which came before the Sadar Court in the exercise of its appellate and revisional jurisdiction, and by an inspection of the records of a certain number of courts during his annual cold-weather tours. It was especially in connection with the trial of murder cases that the necessity was impressed on him of insisting on especial caution on the part of Courts of Session in dealing with the confessions of accused persons recorded during police investigations but subsequently retracted. He also found it necessary to exercise a strict supervision over the proceedings of the subordinate criminal courts, under certain special laws, such as the Municipal Act, the Arms Act, and the Opium Act, but especially the Salt Act, the provisions of which were sometimes worked with undue rigour, to the detriment of the subject.

Mr. Birdwood spent much of his time in laying out and improving the People's Park at Karachi, and in providing it with a collection of wild animals. He was also a supporter of the volunteer movement, and (after serving for some months in the ranks) was gazetted a lieutenant in the Sind Volunteer Rifle Corps. He was obliged to resign the commission on permanently leaving Karachi for Bombay.

In May, 1883, and again in March and June, 1884, Mr. Birdwood was appointed to act as a Judge of the High Court, for a few months on each occasion. He was permanently appointed by Her Majesty to a seat on the bench of that court in January 1885, on the retirement of Mr. Justice Kemball, and still occupies that position. Soon after his arrival in Bombay he was elected a Vice-President of the Natural History Society, and Chairman of the Botanical Section of the Society's Committee; and has contributed to the Society's Journal Catalogues of the flora of the hill stations of Matheran and Mahableshtar. He is also the editor of Vols. IV. and V. of the series of Acts and Regulations in force in the Bombay Presidency, commonly known as "West's Code," and is the joint-editor, with Mr. Justice Parsons, of Vols. VI. to X. of the series.

Mr. Birdwood was married on the 29th of January, 1861, to Marian Edith Sidonic, eldest daughter of the late Surgeon-Major Elijah George Hallid Impey, of the Bombay Medical Service, and Postmaster-General of the Bombay Presidency. Two of their sons are now serving in India,—one as an officer in the Royal Engineers in the Panjab, and the other in a Bengal cavalry regiment.





Sir Munguldass Natheobboy



Sir Munguldas Nathoobhoy, Kt., C.S.I.

IN the busy circle of Bombay public life, about twenty years ago, the gentleman whose name appears at the head of this sketch was a prominent figure. Whether in protesting against an obnoxious Government measure, in assisting at the inauguration of some great scheme having for its object the amelioration of the condition of his countrymen, in paying a parting tribute to the worth of public men on their retirement from the scene of their labours, or in taking a share in the multifarious duties which fall to the lot of public-spirited and wealthy citizens in all countries, but more especially in India, Sir Munguldas Nathoobhoy had always taken a leading part with other prominent townsmen. As the head of an important section of the Hindu trading community, universally distinguished for their thrifty and keen commercial instincts, he has ever been ready to aid any scheme for the advancement of his fellows. Sir Munguldas' more remote ancestors were resident in Kathiawar, but about half a century after Bombay became an appanage of the British Crown, and was beginning to assume importance as a commercial centre, the family migrated there and settled down as humble traders. With the development of the city in wealth and population, they gradually acquired for themselves not only a recognised status in the caste to which they belonged, but also in the native community generally. Shet Ramdas Manordas, Sir Munguldas' grandfather, is still remembered by a few old inhabitants of the city; and his father, Shet Nathoobhoy Ramdas, was a prominent figure in the circle in which he moved.

Sir Munguldas Nathoobhoy was born in October 1832, and is a member of the Guzerati section of the Hindu community, known as the Kapole Banian Caste. He was left an orphan at the age of eleven years, and the whole of the large property of his father descended to him as the only son. Owing to his entry into commercial business at an early age, he was not able to secure that careful or complete education which he would probably have wished in after life to have had. He was taught the rudiments of English at a school kept by a Mr. Mainwaring, and he subsequently acquired a more extended knowledge of that language under the direction of an English tutor. At the age of sixteen he was married to Bai Rukhminibai, the nuptial ceremonies costing the large sum of Rs. 30,000. Two years later he received from his guardians possession of his ancestral estates. Even at this period of his career he was noted for his earnest desire for reforms in the ancient customs of his caste. The *Holi* festival with its wild orgies attracted his serious attention, and he was instrumental in initiating a movement with the object of divesting it of some of its more objectionable features. Another great measure of reform in which he took a deep interest was the exposure of the gross immoralities which disgraced the lives of the notorious Vallabhacharyan Maharajas. The evil and insidious doctrines of this sect, penetrating as they did throughout a large section of the Guzerati community, had produced a condition of affairs which cried aloud for reform. A history of this exposure is too long to be given here in detail; but as it deeply engaged the attention of the young reform party, prominent in whose ranks was Mr. Munguldas Nathoobhoy, it is but right some mention should be made of the movement. These Maharajas, as the descendants of Vallabhacharya, the founder of the sect, claim to be incarnations of the god Krishna, and as such demand and receive from their more ignorant followers a degree of reverence and homage remarkable in the annals of even a priest-ridden country. The doctrines preached by these men are notorious for their licentiousness, one of the main tenets being that adulterate love is not only innocent, but under certain conditions actually commendable in the eyes of their deity. About the year 1855 attention was prominently drawn to the infamous practices of the Maharajas by a controversy regarding the relative superiority of Brahmins and of Vallabhacharyan priests. Interest in the question was still further intensified a little later on by the refusal of one of the Maharajas to appear in the Supreme Court of Judicature at Bombay in a case in which he was concerned, on the ground that his dignity would be lowered and his person polluted by being compelled to attend a Court of justice. The more enlightened of the

Maharaja's followers, who looked with disgust upon these principles of the sect, seized this opportunity of bringing public opinion to bear upon the subject with a view to the suppression of the more objectionable features of the Vallabhacharyan worship, and the questions at issue were debated with great warmth in the vernacular press generally, but more particularly in a weekly paper entitled the *Satya Prakasha* (Light of Truth), published by the late Mr. Karsandas Moolji, a nominal adherent of the Maharajas, and well acquainted with their habits, doctrines, and religious observances. The controversy extended over several years, and excited the greatest interest amongst all classes of the native community. The thorough exposure of the abuses consequent upon the discussion thus raised naturally weakened the authority of the Maharajas, and every means was taken by them to stifle discussion, but without effect. Karsandas Moolji, impressed with a due sense of the rightness of his cause, stood manfully to his guns. In May 1861, one of the Maharajas, stung to the quick by some imputations contained in an article written by this worthy reformer, brought an action for libel against him, and sought to obtain in a court of law that which neither argument, threats, nor persuasion could secure. The case was tried in the Supreme Court of Judicature, Bombay, before Sir Mathew Sausse and Sir Joseph Arnould, and was probably one of the most important and sensational trials ever held in the courts of British India. It resulted in a complete exposure of the immoral lives of the Maharajas, and the vindication of the defendant and his supporters, as will be seen from the following extract from the judgment of Sir Joseph Arnould:—"It is not," said his Lordship, "a question of theology that has been before us, it is a question of morality. The principle for which the defendant and his witnesses have been contending is simply this: that what is morally wrong cannot be theologically right; that when practices which sap the very foundations of morality, which involve a violation of the eternal and immutable laws of right, are established in the name and under the sanction of religion, they ought, for the common welfare of society and in the interest of humanity itself, to be publicly denounced and exposed. They have denounced, they have exposed them. At a risk and at a cost which we cannot adequately measure, these men have done determined battle against a foul and powerful delusion. They have dared to look custom and error boldly in the face, and proclaim before the world to their votaries that their evil is not good, and that their lie is not the truth. In thus doing, they have done bravely and well. It may be allowable to express a hope that what they have done will not have been in vain; that the seed they have sown will bear its fruit; that their courage and consistency will be rewarded by a steady increase in the number of those whom their words and their examples have quickened into thought, and animated to resistance, whose homes they have helped to cleanse from loathsome lewdness, and whose souls they have set free from a debasing bondage." Among the defendant's warmest supporters was Munguldas Nathoobhoy, who, like Karsandas Moolji, longed for the purification of the faith which they professed in common, and boldly came forward in the face of much obloquy and opposition from his more ignorant caste fellows, and added his evidence to the great mass of testimony which was forthcoming in condemnation of the Maharajas' practices. Mr. Munguldas was a foremost leader of his caste, and, as one of the Judges remarked at the trial, he was hardly likely to have come forward to give evidence, and by so doing encounter general odium in his sect, if he had not a firm conviction of the truth and justice of the cause which he espoused.

We have been led to depart somewhat from the even course of our narrative by the relation of the foregoing important incident in Mr. Munguldas' career, but the interest of the subject is sufficient excuse for the divergence. At an early age Mr. Munguldas evinced an interest in educational questions, and as years passed by his enthusiasm increased, which took the very practical and useful turn of aiding in the establishment of schools. In 1860 a grand exhibition of the five Hindu girls' schools, established under the patronage of the Students' Literary and Scientific Society, was held at Sir Munguldas' bungalow at Girgaum, Lord Elphinstone presiding and distributing the prizes. Sir Bartle Frere took the chair at a similar exhibition two years later, and Lady Frere examined the girls. In 1862 Sir Munguldas, in conjunction with other public-spirited gentlemen, succeeded in establishing the Hindu Boys' School in Bombay. A year later he became a member of the Royal Asiatic Society and also of the Geographical Society; and in 1863 he handed over to the University of Bombay the sum of Rs. 20,000 for the purpose of founding a travelling scholarship for Hindu graduates. In the following year he had the misfortune to lose his wife, and so great was his affection for her that he resolved—unlike most wealthy Hindu gentlemen—never to marry again. In honor of her memory he established a dispensary at Kalyan, at a cost of Rs. 50,000 for building, and Rs. 20,000 for working expenses. He has also built a separate ward for Hindus in the David Sassoon Hospital at Poona.

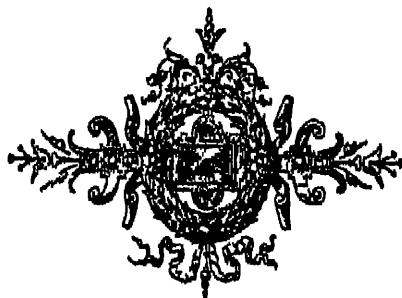
Mr. Munguldas' connection with public affairs commenced when he was little more than a youth. In 1859 he was appointed a Justice of the Peace, an office which carried with it not only a distinction, but also some share in the civic management of the City. When the Income Tax was introduced in 1860, Sir Munguldas was created a Commissioner of the tax, but being unable to agree with his colleagues as to the mode in which the

impost should be levied, he resigned office. He has always taken great interest in political questions, and has ever been a consistent advocate of measures calculated to improve the position of his countrymen. This was shown by the active part he took in 1867 in reviving the moribund Bombay Association, a political body of some importance as a factor in educating the Native community on subjects which deeply affected their interests. A year previous to this he had been appointed a member of the Bombay Legislative Council, and enjoyed the honor of being re-elected on three subsequent occasions. He took a prominent part in all questions which came before the Council during his tenure of office, and whilst according due respect to official rank and opinion, he was ever a firm upholder of Native rights, and his utterances were characterised by a degree of independence and boldness which was truly refreshing. Ill health compelled Sir Munguldas to resign office in 1874, and in accepting his resignation the Government addressed the following complimentary letter to him:—"Government cannot allow your prolonged connection with the Legislative Council to come to a close without expressing the strong sense it entertains of the attention to business, and devotion to the interests of the public, by which your career has been strongly marked." A more substantial token of official favor had been conferred on Mr. Munguldas two years previously, when he was presented with the insignia of a Companion of the Order of the Star of India, by Sir Seymour Fitzgerald, at that time Governor of Bombay. The presentation was made at Government House, Parell, on the 1st May, 1872, when His Excellency delivered the following address:—"Mr. Munguldas, when I received Her Majesty's Commission to recommend to her such gentlemen as I thought were deserving of the honor of becoming Companions of the Order of the Star of India, it was with the greatest satisfaction that I submitted your name to Her Majesty, and that I learned that Her Majesty had been graciously pleased to accept of it. The independence of character displayed by you and the eagerness to serve your fellow citizens in every manner had proved you to be worthy of this high honor, and it is with the greatest satisfaction that I present the insignia, and I hope you will be long spared to wear them." Three years after these words were spoken the honor of Knighthood was conferred upon Mr. Munguldas, a distinction which he has been the only Hindu gentleman in Western India to receive as yet. Sir Munguldas, even after his retirement from active public life, continues to take interest in matters affecting the welfare of his countrymen, and as a man of mature judgment and ripe experience, his advice is sought from time to time by high officials, whose confidence he has secured.

Bearing in mind the position he occupied in the Native community, it is not surprising that when the Prince of Wales visited Bombay in 1875, His Royal Highness should have sought an opportunity of acknowledging the services which Sir Munguldas had rendered to the State. It so happened that the marriage of Sir Munguldas' two elder sons had been arranged about this time, and on learning the circumstance the Prince expressed his desire to be present on the occasion. The royal wish was gratefully acceded to, and the marriage ceremony performed on the 25th of November, 1875, in the presence of the royal visitor, amidst great pomp and rejoicing. A pleasant account of Sir Munguldas, as he appeared at these marriage festivities, is given by Count Goblet d'Alviella in his *Indie et Himalaya*. The writer having expressed some surprise that both the bridegrooms were grown up, Sir Munguldas acknowledged that by adopting the European custom he had excited some astonishment, and even indignation, among his countrymen. "He represents," says the Count, "the best type of the enlightened classes of Native society. Though a Member of Council and an English Knight, he nevertheless passes for a native 'radical,' because he has always, when occasion needed, given his colleagues the example of a 'loyal resistance' to the wishes and projects of Government. At the same time he assured me that the loss of the English raj—the only rule capable of ensuring order and spreading education—would be the greatest misfortune his countrymen could possibly experience." "Sir Munguldas proceeded to blame the Government for not being sufficiently mindful of the customs, the prerogatives, and even the prejudices of the native Chiefs; and here, I might say, he preached by example. While railing at his countrymen for their superstitions, and while regretting the absurdities of many portions of their belief, he nevertheless owned that he himself carefully observed all the practices of his original faith, supported the idols in the temples, adopted the day fixed by the astrologers for the marriage of his sons, and bore on his forehead the distinctive sign of his caste." As a memento of these marriages, Sir Munguldas set apart Rs. 25,000 for the purpose of establishing a fund for the support of the poor and helpless members of the Kapole Banian Caste. This fund was secured under a regular trust deed, called "The Sir Munguldas Nathoobhoy Kapole Nirashrit Fund." Under the same trust deed, Sir Munguldas devoted to the use of all Guzerati Banians a large dharamsalla at Walkeshwar, valued at about Rs. 25,000. In 1879 he introduced an important change in the constitution of his caste by making his castemen recognise the advisability of having a representative instead of an hereditary *shet*, or head man, as heretofore, and bringing them to understand that the aggregate body of the caste is itself the sole authority, and the *shet* merely an elected officer of the caste. He effected another change in the same

direction in 1880 by gaining on behalf of his caste an expensive and protracted suit against the former *shet* of the caste, when it was finally decided that all property relating thereto was to be disposed of according to the wishes of the majority. Thus he has, in various ways, given proofs of his regard for the welfare of his community.

Sir Munguldas was amongst the recipients of the silver medal struck in honor of the visit of the Prince of Wales to India. Sir Richard Temple, the Governor of Bombay, made the presentation at Sir Munguldas' residence in Girgaum, and in addressing the assembly said:—"I take the opportunity to present the medal in the presence of a large gathering assembled at the invitation of my native friends of Calcutta. A more suitable opportunity cannot be easily embraced for the presentation of the Royal gift. I need hardly descant on his (Sir Munguldas') high attainments, charitable actions, and enduring services to the State, City, and Presidency of Bombay in the presence of the influential assemblage of so many European and Native friends who all so well know him. All those that are present are well aware that Sir Munguldas is a member of the richest class of the natives belonging to the province of Guzerat, one of the finest parts of British India. You will also agree with me that he is one of the most worthy and excellent representatives of his community. Since the past hundred years his ancestors have been respected by the community, and every year adds to their glory and prosperity. Sir Munguldas is also known for his acquirements of mental culture, for his breadth of views, and liberality of sentiment. He was at one time the head of the Bombay Association and a trusted Councillor during the government of my distinguished predecessor, Sir Bartle Frere. The beautifully constructed hospital at Kalyan and the excellent female school in the town of Bombay are both institutions which bespeak Sir Munguldas' benevolent and charitable actions, concerning some of which it can almost be said that his right hand does not know what his left hand does. I think that the medal is a signal of Royal favor which can hardly be more worthily bestowed. The token of Royal recognition, though presented after a lapse of a year and a half, will revive gratifying recollection of His Royal Highness' visit to India. With these remarks I beg to fulfil the gracious command that has been laid upon me by presenting the medal to Sir Munguldas Nathoobhoy."





Byramjee Jijiboy, Esq.



Byramjee Jijibhoy, Esq., C.S.I.



MR. BYRAMJEE JIJIBHOY is the youngest son of the late Mr. Jijibhoy Dadabhoy, and was born in June 1831. The latter commenced life as a godown keeper, at a salary of Rs. 20 a month, in the firm of Messrs. Leckey & Malcolm, afterwards known as Messrs. Shattan, Malcolm & Co. His business habits, sagacity, and integrity enabled him to accumulate some capital, and in course of time he was appointed Guarantee Broker to this and to other influential English firms. Mr. Jijibhoy was the first Native member of the Chamber of Commerce of that day, and he was also a member of the Parsi Punchayet. It may be explained that the latter body consisted of a few representative members of that community, for the private settlement of all family disputes. Mr. Jijibhoy's judgment was much respected for its soundness and impartiality, and he often gave sums of money out of his own pocket to induce the contending persons to settle their differences amicably. He largely assisted charitable, religious, and educational institutions in Bombay and in the Mofussil, contributing towards these objects upwards of a lakh of rupees. He was also instrumental, with other merchants of the City, in opening up communication by sea between Bombay and Guzerat ports. Mr. Jijibhoy Dadabhoy died in 1849 at the age of 63 years. His portrait, together with a biographical notice, was published in the *Illustrated London News* of the 4th of August, 1849, from which the following extracts are taken:—

"His transactions at one time were extensive, and his name is well-known in all the commercial towns of England, Scotland, France, Germany, Austria, Egypt, India, China, Mauritius, &c. A few years ago he retired from the firm of Messrs. Jijibhoy Dadabhoy, Sons & Co., but left his name by associating his sons, who have since carried on the business, under the advice and experience of their father. Although Jijibhoy Dadabhoy was no longer a partner, he nevertheless attended daily at the counting-house, and superintended the management. The firm ranks among the first Parsi commercial houses in India. He was one of the most active among the Native capitalists in the establishment of the three banks in Bombay; and he served his time as director respectively in the Oriental and Commercial Banks. To him and to Sir Jamsetjee Jijibhoy the inhabitants of Western India are indebted for the introduction of steam navigation for commercial and passenger traffic—the steamer *Sir James Rivett Carnac*, the first of the Bombay steamers, having been built by them. Jijibhoy Dadabhoy, the manager of this company, so judiciously conducted the business, that in the course of six years he divided profits amounting to nearly the outlay. He shared, indeed, in every enterprise which promised to promote public advantage, however little his personal interests might be concerned. Among the commercial joint-stock companies, he was a large shareholder in the following:—The Railway Companies, Cotton Screw Companies, Steam Navigation Company, Colaba Land and Cotton Companies, most of the Bombay Marine and Life Insurance Companies, the Bengal India General Steam Navigation Company, several Calcutta Insurance Companies, &c." By his will he left two lakhs of rupees to be funded, the interest of which was to be applied from time to time to such objects of charity as the trustees thought proper.

Mr. Byramjee was educated at a private school kept by a Mr. Mainwaring. From a comparatively early age, he showed great commercial aptitude, and was fortunate in having his father's guidance and training in acquiring commercial knowledge. He commenced business at the age of seventeen years, and became a member of the firm of Jijibhoy Dadabhoy, Sons & Co., and also conducted business on his own private account. Upon the dissolution of the firm in 1854, he started in business for himself, and, amongst other engagements, became broker to Messrs. Geo. S. King & Co., Messrs. Killick, Nixon & Co., and Messrs. Robinson & Co. Mr. Byramjee was the first to introduce, on a large scale, the system of indent business with Native dealers. He was a Director in the Oriental Spinning and Weaving Company, which was the second cotton mill started in Bombay, and he took the initiative in starting the Royal Spinning and Weaving Company, also one of the earlier mills which sprang up soon after the cotton-spinning industry was introduced. In addition to these undertakings, Mr. Byramjee was

a director of the leading joint stock companies of the day, being amongst others a member of the Board of the Bombay Steam Navigation Company, the Apollo Press Company, the Colaba Press Company, the Colaba Land Company, the Commercial Bank of India, and the Bombay Fire Insurance Company. In 1870, he, with Mr. J. A. Forbes, an English merchant, was the means of introducing a new and remunerative line of business, in the establishment of a Fire Insurance Company. He calculated that during the forty years preceding the establishment of this Company, something like a sum of five crores of rupees—i.e., five millions sterling (including capital and interest) was carried away from India by the European Fire Offices that had agencies in the country, and it was to keep the profits in India that he started the Company just mentioned, which has proved a great success, and possesses a large reserve fund. He is one of the largest landowners in Bombay and Salsette, and is the proprietor of the seven freehold villages known as the "Goregaum Estate."

Having fairly launched himself in private business, Mr. Byramjee soon amassed a considerable fortune, and at the same time won for himself the reputation of being a shrewd and calculating merchant—so much so that his advice or opinion was often sought by the local Banks in their dealings with Native merchants. During the reckless speculations which prevailed in Bombay consequent on the American War, and which wrecked so many old-established and respectable houses, Mr. Byramjee was one of the few men who kept perfectly aloof from the mania; and he not only abstained from any speculation himself, but warned all those who sought his advice not to do so, and was thus instrumental in saving many families from ruin. He was the first to raise his warnings as to the dangerous management of the old Government Bank of Bombay. He not only proved a true prophet, but had the confidence of his opinions, for long before its actual failure he sold off his own shares, and cautioned all who consulted him not to have anything to do with its shares.

In August 1868 Mr. Byramjee was nominated an additional member of the Council of His Excellency the Governor of Bombay. He showed great capacity and judgment in the deliberations of the Council, and was re-nominated at the end of his first term of two years, when he withdrew on the 9th of August, 1872. Amongst the measures discussed in the Council in which he took an active part, were the Cotton Frauds Act, the City Survey Act, and the Toll Fees Act. He strenuously opposed the levy of the Town Duty on grain. When the Government of Lord Mayo initiated the Decentralization Scheme, and the Provincial Governments were thrown upon their own resources for finding funds, the Bombay Government introduced a bill for legalising the levy of fees on all caste feasts held in the Presidency. Mr. Byramjee interested himself in the matter, and made strong representations to the Governor, Sir Seymour Fitzgerald, and other members of Government, ultimately succeeding, with the assistance of the Hon. Mr. (now Sir) Munguldas Nathooobhoy, in getting the Bill withdrawn. These services were subsequently suitably acknowledged by the presentation to him of addresses from several towns in the Mofussil.

In 1872 Mr. Byramjee made certain provisions for the benefit of his family, and also founded, in connection with this Trust Settlement, a Charity Fund. The income of this Fund (representing Rs. 2,12,500) is directed to be annually applied by the Trustees towards charitable purposes, and by a clause in the Deed of Settlement, it is provided that the sum to be placed annually at the disposal of the Trustees is to be increased by one hundred rupees each year. Thus, for the first year after the formation of the Fund, the Trustees had Rs. 6,000, for the second Rs. 6,100, and the annual sum available for distribution will go on increasing by Rs. 100 every year. This excellent charity has already borne good fruit, as two medical schools and one high school have been endowed from its funds. The want of medical education for the subordinate grades in the Medical Service has long been felt in India, and this having been represented to Mr. Byramjee, he first endowed a Medical School at Poona, and afterwards another at Ahmedabad. The endowment of the Byramjee Jijibhoy Poona Medical School is Rs. 40,000, and of the Byramjee Jijibhoy Ahmedabad Medical School Rs. 20,000, whilst that of the Byramjee Jijibhoy Thana High School is Rs. 5,000. These three schools are in charge of Government, who have undertaken to maintain them permanently, and they are all doing good work, especially the Medical School at Poona, which was formally opened by Sir Richard Temple, then Governor of Bombay, on the 7th of December, 1878. On that occasion His Excellency alluded to the munificence of Mr. Byramjee Jijibhoy, C.S.I., who, he said, had sprung from an illustrious father, the late Mr. Jijibhoy Dadabhoy, who had left him a heritage of benevolence and charity, and Mr. Byramjee had followed that noble example. His Excellency exhorted other Native gentlemen of rank and fortune to follow Mr. Byramjee's example, for it must be admitted he had proved himself worthy of the decoration he wore on his breast, that of a Companion of the Most Exalted Order of the Star of India. His Excellency entered into details regarding the establishment of medical schools, of which this was the first, and stated that he came to Poona to be present on this occasion at the request of the medical authorities, to testify the importance attached to the occasion, and in the course of his address referred to the good which the Grant Medical College was doing by making so many graduates of medicine,

and said:—"A certificated branch would shortly be introduced with the new medical schools, which the Government were anxious to develop, one at Poona and the other at Ahmedabad. The hopes about the Poona one had this day been fulfilled—worthily fulfilled—and those about the Ahmedabad one were as yet to be fulfilled. The crowning act of all was his offer to endow the medical school at Poona to the extent of Rs. 40,000. He offered this sum in cash, but gave Government the option either to accept it in Government securities or to accept a large and pucca-built house as a home for the school with Rs. 10,000 besides. After consulting with Dr. Hunter and other medical authorities, the Government had accepted the latter offer. The house with Rs. 10,000 was better than Rs. 40,000, and it would be very desirable to have the medical schools under the immediate care and supervision of a proper medical officer. The house was commodious and the compound was extensive, and he (his Excellency) was sure it would be a source of great satisfaction to the friends and parents of the medical students to know that they were well cared for and comfortably housed and provided for, and therefore they must all feel grateful to Mr. Byramjee for his benevolence and bounty. He had further been good enough to say that it would be his endeavour to take a fatherly, a paternal interest, in the future welfare of this excellent and important institution." His Excellency was conducted over the building, and Dr. Bruce explained the arrangements which he proposed to make for locating the students and the medical officer in charge. His Excellency was much pleased with the extensive premises, and admired the excellent situation of the place, and its spacious compound and adjoining grounds.

At the opening of the High School at Thana the following address was presented, through his son, Mr. Nanabhoy, to Mr. Byramjee:—"Esteemed Sir,—We, the undersigned inhabitants of Thana, gladly welcome this opportunity of expressing to you our heartfelt gratitude for your munificent contribution towards the fund of that building, the opening of which, for the Byramjee Jijibhoy Thana High School, we have witnessed to-day with great pleasure. It is a source of peculiar gratification to us to note, that the benefactor of Thana in this instance is one who, under God's Providence, is the proprietor of several villages in this district. There are few men in this world who are the favored of Fortune, but there are fewer still who use their wealth for the good of their fellow-men. With a keen appreciation of the benefits of sound education, and with a noteworthy catholicity of spirit, you have, with judicious charity, extended your patronage to those institutions which most needed pecuniary support. By the establishment of medical schools in Poona and Ahmedabad, you have laid those towns—the capitals of the Deccan and of Gujrat—under deep obligation; and now, by your liberal endowment of this High School, and the foundation of a charitable dispensary in this zillah, you have established your claim to the gratitude and affection of the people of Northern Konkan. May the God of all nations preserve you and yours long in sound health and increasing prosperity to continue your career of usefulness and benevolence, and to enjoy the confidence, esteem, and affection of your fellow-men."

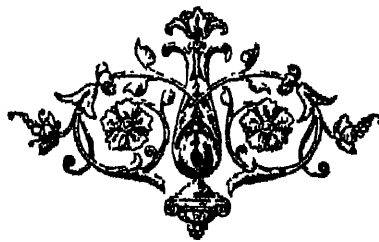
The address having been acknowledged on behalf of his father by Mr. Nanabhoy, the chairman, Mr. W. M. P. Coghlan, District Judge of Thana, addressing the gentleman, said:—"Mr. Nanabhoy Byramjee, in the absence of your respected father, I congratulate you and him on the opening of this very handsome school-house, the result of his benevolence. I am sorry he is not here to-day. Your worthy father is not one of those men who delight that their names should be great in the 'bazar,' or often in print in the newspapers; rather is he one who 'does good by stealth and blushes to find it fame,' one who acts up to the spirit of the Christian maxim, that, in doing good, the right hand should not know what the left hand does. This much, however, I must say, that it is publicly known that Mr. Byramjee Jijibhoy has given away nearly a lakh of rupees in educational objects only. How many poor students he has helped, and how much he has done secretly for education, we know not, but the presumption is that it is much. As time rolls on, and a century or so passes, his name and yours will probably be well-nigh forgotten, but you will find that the money which you have given for good purposes has not been wasted. In fact, you have invested it on the best possible security. Again, sir, I congratulate you and your esteemed father on the opening of this school, the Byramjee Jijibhoy High School."

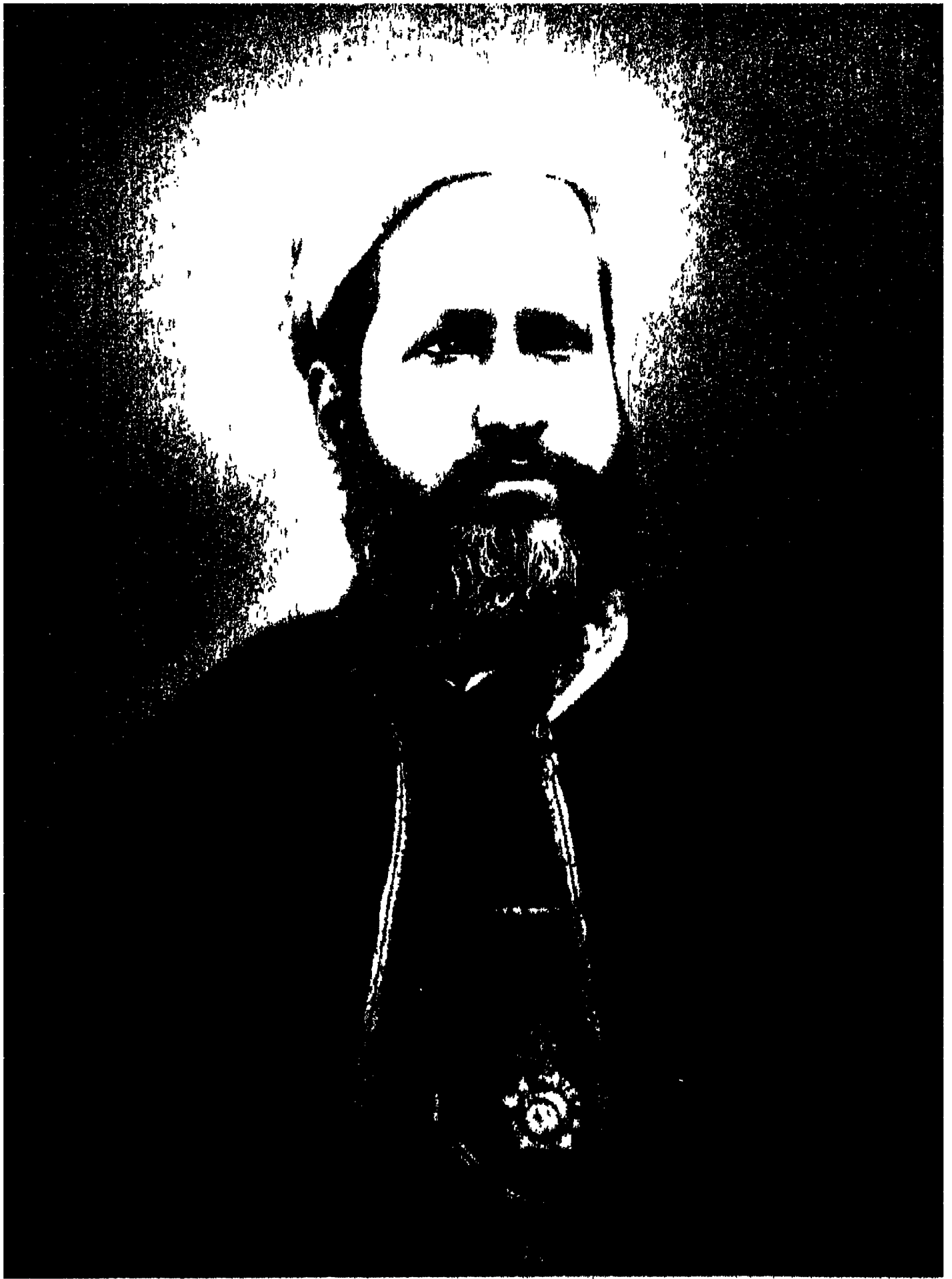
Apart from the endowments mentioned, Mr. Byramjee has established a University prize called after his wife, the Bai Maneckbai Byramjee Jijibhoy Prize, which is annually awarded to the student passing the matriculation examination with the highest number of marks for proficiency in "General Knowledge." The Charitable Dispensary, which does very good work at Mehmoodabad, near Ahmedabad, is also called after Bai Maneckbai. Besides endowing these useful institutions, which impart their benefits to all classes without any distinction of caste or creed, Mr. Byramjee has always contributed his share to other works of public utility and benevolence which have been started from time to time in Bombay; and has also been known to liberally patronise Native authors as well as to assist deserving poor.

He was one of the promoters of the Nowsary Jarthosti Madressa, now called the Sir Cowasjee Jehangir

Madressa, to which he made liberal contributions, and was one of the original founders of the Parsi girls' schools, to which he also gave large endowments. He contributed generously to the funds for ameliorating the condition of the Zoroastrians of Persia, and also gave Rs. 5,000 to the fund started for maintaining a school in Persia, and on several occasions he has presented land at Poona and Bombay for the purpose of making or widening public roads.

Mr. Byramjee was one of those gentlemen of Bombay whom the Government of India honored with an invitation to take part in the ceremonies of the Imperial Assemblage at Delhi, and he was there presented with the Commemoration Medal. In the list of those who were invited from this Presidency, the Government of Bombay described Mr. Byramjee as "one of the leading members of the Parsi community; late a Member of the Legislative Council; a Justice of the Peace; a large landed proprietor, and a liberal subscriber to public charities." About this time the distinction of the Companionship of the Order of the Star of India was conferred upon Mr. Byramjee, Sir P. Wodehouse, then Governor of Bombay, presenting the insignia at a Durbar held at Government House. Commenting upon this honor, the *Bombay Gazette* said:—"Of Mr. Byramjee Jijibhoy we may say that his nomination will be generally approved, though a few persons will, perhaps, have something to say against him, for his straightforwardness and independence have earned him some enemies. We have always known him to be a very honest man, and he has frequently taken an active part in public movements. In addition to his public charities, his private beneficence has endeared him to a large circle of friends. He is of a retiring disposition, and hence he is not so generally and so much known as he deserves to be. If we are correctly informed, he owes his nomination to the recommendation of the Bombay Government, supported at home by Sir S. Fitzgerald, Sir Bartle Frere, Sir B. H. Ellis, Sir Augustus A. Spencer, and Sir William Mansfield."





The Hon. Kazi Shababudin.



The Hon. Khan Bahadur Kazi Shahabudin, C.I.E.



THE backward condition of the Mahomedans of India in the race of life, in spite of the many excellent traits of their character, is in a large measure the result of their antipathy to Western culture, arising partly from national pride, partly from an orthodox belief in the all-sufficiency of their sacred books to meet their intellectual wants, and partly from a dread of incurring *odium theologicum* for what might seem sympathy towards an "infidel" literature. These antiquated notions are, however, giving place to a better appreciation of the requirements of the present age, which necessitate Mahomedans keeping pace with the other nations under British sway; accordingly schools and colleges are now being opened for their instruction in the English language and its literature. But even in the pre-educational era, here and there several members of this community eagerly availed themselves of the opportunities within their reach, forming notable exceptions to the general rule. Amongst these may be mentioned Mr. Kazi Shahabudin, whose career in life deserves to be cited as well as any that could be found in India as an encouragement to his co-religionists to emulate his example. Born comparatively of poor parents, he has made his way, by sheer force of his education, talents, and persevering industry, to the highest rungs of the official ladder and to social distinction.

Kazi Shahabudin is a son of the late Banda Kazi, Kazi Ibrahim, of Savant Wadi, a small but historically important native State in the Southern Maratha Country, his father being a descendant of an Arab Kuresh family which settled in that part of India some centuries ago. He was born in 1832, and having received at home some Persian and theological education, he entered the State Marathi School. Whilst at this school he attracted the notice of the well-known Anglo-Indian statesman, the late Sir G. Le Grand Jacob, then Political Superintendent of the Wadi State. This gentleman, than whom the natives of Western India have not had a more genuine and active well-wisher, took Mr. Kazi Shahabudin to Kutch, on his transfer to that State as Political Agent. Closer contact served to confirm Sir Le Grand Jacob's estimate of the superiority of the young Kazi's abilities, and to convince him of his ardent desire to acquire higher education. Accordingly his patron sent him to be educated at Poona, under the late Major Candy, and having finished his school course, he entered the Poona College, where his earnest application and rapid progress gained for him the friendship of Professors Fraser and McDougall. Subsequently he joined the then newly-opened Engineering School, and in the year 1855 left it, after having passed a "highly creditable examination." He could without difficulty have obtained an appointment in the State Public Works Department; but "there's a divinity that shapes our ends." He preferred to serve under Colonel Jacob as head clerk at Bhooj, which placed him on the high road to his future career as a statesman. Shortly afterwards he was appointed Secretary to a Council of Regency—with the Political Agent, the late General Trevelyan, as its President—which was formed to conduct the affairs of the State of Kutch, in consequence of serious dissensions between the reigning Chief and the heir-apparent. The duties of the Political Agent were both difficult and delicate, and the services of Mr. Shahabudin were especially valuable to the Regency.

These were the times of trouble in India. The Mutiny had broken out, and not only the military and other resources of the Bombay Presidency were called into requisition to suppress the great revolt elsewhere, but there were also reasons for uneasy feelings in the Presidency itself. Fortunately in every respect the hearty loyalty of the Chief, His Highness Rao Desuljee, enabled the Government of Bombay to withdraw the whole of the British troops from Bhooj for service elsewhere, and arrangements had to be made to guard the Residency, the Treasury, and the Fort, with the Durbar troops, and to raise with the least possible delay a small contingent under the command of European officers for local service. The strain which these exigencies put on the resources and energy of Mr. Kazi Shahabudin, who possessed the utmost confidence of the Political Agent, and

who was popular among all classes, can be easily imagined. One fact will illustrate the value of his services in those critical times. He was offered an appointment in the Educational Department of Sind, but the Political Agent wrote to the head of the department that he could not then possibly be spared. The zealous and he had rendered was, however, subsequently recognised by his appointment as an Assistant in the Revenue and Financial Department of the Bombay Secretariat. Here he speedily came under the appreciative notice of another well-known Anglo-Indian administrator, the late Sir (then Mr.) H. Barrow Ellis, whose recent death was so much lamented by the natives of the Bombay Presidency. Mr. Ellis offered Mr. Shahabudin a first-class *mainlatdarship* in Guzerat, which he accepted. In this new sphere the Kazi made such good use of his opportunities that within two years after his appointment as *Mainlatdar* he was nominated a Deputy Collector on probation, subject to passing the Lower and the Higher Examinations at the expiration of one year. He, however, offered himself for the higher examination within nine months, and having passed it "with credit," was confirmed in his appointment, and posted to the Collectorate of Surat, under Mr. (now Sir Theodore) Hope, then Collector of that district.

The good work done by the Kazi in Kutch, as Head Clerk to the Political Agent, and as Secretary to the Council of Regency, had left its mark, and when towards the end of 1863 the post of Minister became vacant, His Highness the Rao selected him to fill it. Those who have had experience of such States can realize the difficulties of a Minister of Kutch, especially at the time referred to. In addition to conflicting parties and intrigues at the Durbar, the relations of the Prince with many of the Zamindars, called the "Bhayads," or kinsmen, to whom certain rights had been guaranteed by the British Government in the early part of the century, had become a matter of controversy between the Political Agent, and through him the Government of Bombay, and the Durbar. The relations between the Rao and the Political Agent were greatly strained in consequence of this case, known as the "Bhayad case." Being unable conscientiously to support the policy of the British representative, and rightly unwilling, as a servant of the British Government, to oppose that policy, the newly-appointed Dewan requested to be permitted to revert to his post at Surat, but was dissuaded from doing so by the earnest solicitations of His Highness the Rao. The situation became really grave, and with the view of extricating himself from his embarrassing position he resigned the British service, and resolved, in addition to his ordinary duties as Minister, to prosecute the Rao's appeal in the Bhayad case. His labours, however, being unsuccessful in India, he was dispatched to England in 1869, where he had a fair hearing, which smoothed the way for a satisfactory settlement of the case.

Whilst in London, the Kazi acted for nearly three years as Honorary Secretary to the East India Association, the Council of which suitably acknowledged his services on his resigning that post, and for two years was Professor of Oriental Languages at the University College, London. About the year 1871 a Parliamentary Committee, presided over by the Right Honorable Sir M. Grant Duff, sat to inquire into the financial condition of India, and first amongst the few natives of the country who gave evidence was Mr. Kazi Shahabudin. On the eve of his return to India in 1873 he received an appointment as Attaché to Sir Bartle Frere's Mission to Zanzibar for the suppression of the slave trade, and during the short period he was with the Mission he acted as Special Correspondent of the *Daily Telegraph*, contributing some interesting letters, especially on the question of slavery. From Zanzibar the Kazi proceeded to India, and resumed his duties as Dewan of Kutch. There, however, he found a state of things existing which determined him to resign. After a delay of some months, the Rao reluctantly accepted his resignation, and in March 1874 the Kazi left the State.

Soon after his retirement from Kutch, Mr. Kazi Shahabudin was invited by Mr. Dadabhai Naoroji, the then Dewan to the unfortunate Mulhar Rao, Maharaja of Baroda, to assist him in the administration of that State, especially in the Revenue and Financial Department. Owing, however, to the utter incapacity of Mulhar Rao, and the machinations of his favorites, Mr. Dadabhai's administration had but a short existence, and the Dewan and his colleagues, including the Kazi, resigned and left Baroda. This was in the beginning of January 1875. As stated in a preceding memoir, Mulhar Rao was deposed and sent to Madras in the same month as a State prisoner. Temporary arrangements were made by Sir Lewis Pelly, the British representative at Baroda, to carry on the administration of the State, and he offered Mr. Kazi Shahabudin the post of *Sar Subah*, or Head of the Revenue and Financial Department, which the latter accepted, and took charge of at the end of January. The interregnum ceased on the appointment, in the same year, of Rnja Sir T. Madava Row, as Minister, who was invested with almost full powers of Government during the minority of His Highness, the present Maharaja. Mr. Shahabudin continued at the head of the Revenue and Financial Department, and was one of the most trusted councillors of the Minister. From the numerous encomiums of Sir Madava Row on the Kazi, one or two will suffice. In his Administration Report, dated 14th August, 1876, Sir Madava Row says:—"Mr. Kazi Shahabudin has most successfully managed the Revenue Department. This important officer combines in a rare degree a

thorough knowledge of details with a thorough knowledge of principles. His energy and his keen perception make themselves felt through all the gradations of the service over which he presides, and his application to business has been such that he has found time to render me valuable assistance in the consideration of important questions not pertaining to his own Department." Again, on the occasion of increasing Mr. Kazi Shahabudin's salary, Sir Madava Row put the following note on record:—"It is only due to Mr. Kazi Shahabudin that I should record the sense I entertain of his services—services which I am enabled to judge of from my experience ever since I became connected with the administration of this State. I need not say that I regard Mr. Kazi's services as very valuable. He has worked hard and incessantly. He has brought great intelligence and experience to bear on his work. His familiarity with the great principles which must govern public measures enables him to rapidly evoke order out of chaos. I have largely consulted Mr. Kazi in making appointments and promotions, and I have observed with much satisfaction that his selection and recommendation of men are just what they ought to be. He is a very reliable and safe judge of merit and character. Another valuable feature in Mr. Kazi is, that he knows how to secure the cordial co-operation of the public servants he comes in contact with. He is conciliatory, while firm where firmness is required." The work of an administrator cannot be measured by arithmetical figures, it is better felt in the general good government and contentment of the people than described. The subjoined extract, however, from a leading English journal will give some idea of Mr. Shahabudin's administration :—"The good government of a Native State in these days is mainly of a peaceful nature—guaranteeing security of life and property, happiness to the ryot, as equitable a taxation as possible, and the granting of education to the masses. All these have been attended to. The systems of collecting revenue have been varied and complicated in the Baroda State. A regular revenue survey has been organised, and at no very distant period the anomalous systems of collecting revenue will be replaced by an accurate and definitely ascertained system. Large tracts of waste lands have been reclaimed according to a very judiciously framed set of rules. The security of life and property has also been ensured according to a code of rules formed for the guidance of the Police Department. The benefits of education have been largely extended. Schemes for making railroads and metalled roads have been started. Several large works of public utility have been started. In fine, it might be said that the work begun by Sir T. Madava Row has been successfully carried on by Kazi Shahabudin, C.I.E. At one time it was feared that 'there would be an interruption in the continuity of the policy which has prevailed in the Baroda State,' but it is indeed gratifying to note that the fears have proved to be groundless, mainly owing to the harmony subsisting between His Highness Sayaji Rao, Gaekwar, and his Minister, Kazi Shahabudin, C.I.E. Great as the progress has been, there is yet much to be done, and it is hoped that the new Minister will share with the Maharaja the credit of having done it. One trait of Kazi Shahabudin's character deserves special mention. During his tenure of office in Baroda, extending over a period of thirteen years, he rose high above the general run of officers. He had no predilection for any particular caste or creed. He appreciated merit wherever he found it, whether in the Brahmin, the Mussalman, the Maratha, the Parsi, or the Guzerati. He came in daily contact with all varieties of people in Baroda; and one and all admire his tact, good sense, and conciliatory disposition, as well as his liberality of mind and breadth of views. He leaves Baroda amidst the regret of the officers as well as the general public."

The British Government and their officers had also great confidence in Mr. Kazi Shahabudin's ability, sagacity, and administrative capacity. In the words of Sir Lewis Pelly:—"Few officials have found a more tangled and confused condition of affairs thrown on them than did the Kazi on taking charge of his present appointment." In the Blue Book on Baroda affairs it is said:—"Certainly in the case of Mr. Kazi Shahabudin there can be no lack of either abilities or experience." Whenever Sir T. Madava Row was absent on leave or on duty, the Kazi was put in charge of the Minister's work: no small responsibility when the state of transition through which the Baroda State was passing is borne in mind.

In the year 1877 the Viceroy and Governor-General of India conferred the title of "Khan Bahadur" on Mr. Kazi Shahabudin, and in 1880 Her Majesty appointed him a Companion of the Order of the Indian Empire. The same year he, as officiating Dewan, was invited to a conference with the British Delegate on the question of the Baroda State entering into a Customs Union with the British and the Portuguese Governments in connection with the Anglo-Portuguese Treaty of 1879. As regards the result of the conference, Raja Sir T. Madava Row wrote to the Kazi cordially congratulating him on "saving the State from apprehended losses and difficulties." Sir Madava Row resigned his office in April 1883, and the Maharaja appointed Khan Bahadur Kazi Shahabudin his Minister, which post His Excellency occupied for upwards of three years. Continuous hard work, however, began to tell on his health, and in July 1886 he was allowed by his royal master to retire on a handsome pension. In passing orders about his retirement, His Highness wrote conveying to him his "best thanks for the valuable assistance" he had given in carrying on the administration. In July 1886 His Excellency left

Baroda with the best wishes of the officers, nobles, and people, who assembled in large numbers to give a warm parting testimony to one who earned their affection and respect by his successful administration of the State, and by his genial and affable disposition.

Mr. Kazi Shahabudin was, in September 1886, appointed by His Excellency Lord Reay a Member of the Bombay Legislative Council, and he was also selected a Member of the Public Service Commission by the Viceroy and Governor-General. He is a Fellow of the Bombay University, and a Justice of the Peace.





The late Sir Frank H. Souter



The Late Sir Frank H. Souter, Kt., C.S.I., C.I.E.



SIR FRANK H. SOUTER, Commissioner of Police for the town and island of Bombay, was a son of the late Captain Souter, of the Forty-fourth Regiment, who so highly distinguished himself by saving one of the colours of his regiment during the memorable retreat of the British Army from Kabul in January 1842, when the whole force was annihilated, save he, and two or three privates, who were spared, and afterwards suffered a long and painful captivity. Sir Frank, though belonging to neither the Covenanted Civil or Military Services, was a type of a peculiarly useful class of Englishmen who in varied capacities have at different times rendered invaluable service in the different provinces of India, and have, by dint of their own indomitable spirit and personal qualities, secured positions of great trust and high emolument. It seems to have been in 1850 when young Frank Souter literally rushed into the public service, and first made his mark on the occasion of an expedition against certain rebels in the Nizam's dominions, the cavalry division being under the command of Brigadier-General Beatson. Mr. Souter joined the force as a volunteer, and, though then without military training, he at once rose to his natural place as a leader of men. After the first action, the storming of Raimhow Fort, the Brigadier in his despatch wrote as follows of Mr. Souter :—"He first commanded the camel guns, and afterwards scaled the wall of the Durgah, under the enemy's fire, and fixed a rope to a tree inside, by which others ascended ; by these means the Durgah was occupied, and a most important post it was." A few weeks later he joined the force on another siege expedition, and General Beatson in his despatch to the Resident said :—"Mr. Souter, who again volunteered at Dhurur, has renewed his claim to that commendation which his former conduct at Raimhow was considered to deserve." In 1854 the Bombay Government appointed Mr. Souter Superintendent of Police of the Dharwar district. His services in that post, amidst a population where crime had abounded, soon obtained for him the thanks of the Bombay Government for the success which had attended his efforts in the repression of disorder and the recovery of stolen property. But the time was approaching for the great revolt which burst upon us and spread into the Deccan, where the energies of the British race, and those faithful to them, were strained to the utmost in efforts to stem the tide and restrain the seething torrent of sedition. None of the officers of that Southern province displayed more zeal and promptitude than were shown by Mr. Frank Souter. One of the signal instances of these qualities was manifested by him in his pursuit and capture of the Nurgoon Chief in the early part of 1858. This man might well have become the Tanti Topee of the Deccan, had not his career of rebellion been speedily cut short by the dashing Police Superintendent Souter. That daring Mahratta leader, catching the infection of sedition that was in the air, had become desperate in brooding over what he deemed his wrongs, and those of his class, arising out of the operation of the Inam Commission. In this murderous mood the Nurgoonkar with his band burst in upon Mr. Manson, who, as Political Agent of the Southern Mahratta country, had been officially connected with that Commission, and murdered that unfortunate gentleman while resting in his palanquin. Mr. Manson was murdered at a place called Soorebau, about eighteen miles from Nurgoon. He was attacked while asleep, beheaded, and his head carried off and stuck on a pole over the gate of Nurgoon. Frank Souter at once set off in chase of the Chief, now become a reckless brigand and rebel. In this service Souter established a reputation for that combination of tact, of resource, and energy, for which he has since become widely known in Western India. These qualities cannot be better described than in the words of Mr. Souter's superior in reporting and commenting on his valuable and timely service in the capture of the fugitive chief. The Political Commissioner of the Southern Mahratta country remarked, under date June 14th, 1858 :—"I scarcely know which most to admire, the energy and vigour with which the pursuit was conducted, the sound and ready judgment at critical moments, or the courage and hardship displayed throughout." The then Commissioner of Police, in reporting on the whole affair in order to elicit from the Government of Bombay some

suitable recognition of Mr. Souter's conduct and that of his assistants, said:—"It would be difficult to overrate the value of the service performed * * * the swimming of the Malpurba on horseback (one of the large torrent rivers on the eastern slope of the Ghats); and in fact the whole affair is perfect of its kind, without referring to the political importance of the capture and other grave considerations connected therewith." This estimate was fully endorsed by Lord Elphinstone in Council, who expressed his high opinion of the admirable conduct of the Belgaum police under the able and energetic leading of the Superintendent, Mr. Souter, in effecting the capture of the Chief of Nurgood. In a minute, dated 1859, reviewing the services of various officers during that stormy period, it was stated, "The meritorious services of Mr. Souter are well worthy of the notice of Her Majesty's Government. Besides the particular instance of the Chief of Nurgood, these services included co-operation with the Madras authorities in suppression of disorder on the Eastern frontier, and pursuit of various gangs of Dacoits, in the Ghat jungles above the Goa territory." Mr. Souter duly received the Mutiny Medal, and in addition a "Sword of Honor," with the following inscription:—"Presented to Frank Souter, Esquire, Superintendent of Police in Belgaum, by the Government of Bombay, in recognition of the gallantry and activity manifested by him, in the years 1857-58, especially in the capture of the Chief of Nurgood, on the 2nd June, 1858."

It was in the following year, after general tranquillity had been attained, that Mr. Souter performed his most remarkable service in the field—namely, the entire destruction of a large predatory gang of Bheels in the hills of the Northern Deccan. This band was under the command of one Bhagoji Naik, who, ever since October 1857, had defied the authorities, military as well as civil, plundering villages on every side, and murdering all who resisted his wholesale robberies. Bhagoji had been formerly one of the native officers in the Ahmadnagar Police, and he was thus better able to elude the movements of troops and police sent against him; and though a price was set on his head, and his scouts and patrols were often cut off, he had acquired something like immunity. This systematic marauding had become a danger and scandal to the State; but in November 1859, Nemesis overtook the outlaws in the form of Frank Souter. Bhagoji, who had been finding the jungles between Khandesh and the Deccan too hot for him, conceived the design of joining his band with the Bheels and other predatory tribes in the Nizam's districts round about Ajunta and Jalna. While proceeding with fifty of his determined gang in furtherance of his strategic movement, Mr. Souter, at the head of a small body of the Ahmadnagar district police, came on his trail, pursued, overtook, and brought the whole band to bay. They scorned offers of quarter, and their resistance was desperate. Mr. Souter and the native police, whom he inspired with his own courage, engaged in a hand to hand fight for dear life. Forty-six of the fifty desperadoes were killed, including the leader Bhagoji, and the other four were made prisoners. Of the police, one of their officers and four men were killed and fifteen wounded, six of their horses were slain and as many were disabled, Mr. Souter's own charger being shot under him. Never, not even in Italy, has there been a more complete suppression of a brigand band. It is needless to describe what relief it was to the peaceful inhabitants of all the Northern Deccan, where Bhagoji and his gang had been the terror of the country side during more than two years. No less than five detachments of regular troops had been engaged at one time or other, besides the police corps, in the endeavour to capture and disperse this defiant army of murdering robbers. The personal gallantry displayed by Mr. Souter on this occasion was so conspicuous and striking, that the Collector of Ahmadnagar, the officer best able to appreciate the courage required in this desperate encounter, strongly urged that the prized distinction of the Victoria Cross should be conferred on the heroic officer of police. Reporting the brilliant exploit, he said:—"In this encounter the rebels fought with the greatest determination. Mr. Souter was the leader and only European present. Early in the engagement his horse was shot dead under him; he then seized his rifle, with which, at the head of his police, he shot several of the rebels, and latterly, at the close of the contest, mounted on a Sowar's horse, charged in, and after maintaining a series of desperate hand-to-hand encounters, in which he cut in two a matchlock clubbed at him, succeeded in disposing to a man of the rebels, who refused all quarter, though repeatedly offered. Mr. Souter was first in and last out of the fight, and his escape was most miraculous; his horse fell, pierced almost simultaneously with three bullets, and his tunic was also cut through with a sword while engaged in one of the hand-to-hand combats." Sir Hugh Rose, afterwards Lord Strathnairn, to whom the proposal was referred in due course, fully concurred in the opinion that Mr. Souter had earned that coveted distinction, and it would no doubt have been conferred but for the technicality in the terms of the Royal Warrant not extending the distinction to non-military officers. The operation of the rule in Mr. Souter's case was regarded as most hard and unfair. Had he taken time to communicate with the nearest military post, which was fifteen miles off, and received the merest response from the officer in charge, this would have sufficed to place his claim beyond all dispute. But at the critical moment when he heard that Bhagoji Naik was within reach, he had something else to do than trouble himself with thoughts about future honors. He took his own life in his hand, and had he hesitated one moment the brigands would have escaped, their term of spoliation

and murder would again have been indefinitely extended, and Mr. Souter's signal service to the State would not have been rendered, or only imperfectly performed. It appears peculiarly invidious that he should have been deprived of the justly coveted honor. On general grounds it would seem as if Mr. Souter was fully entitled to the Cross, inasmuch as all the operations against this Bheel band were under the direction of the Commander-in-Chief, and Mr. Souter's own movements were part of the general campaign. Striking proof of the operation being essentially a military one is afforded by the fact, that the troops which at the time (October 1859) occupied nine several outposts on this special service were withdrawn immediately after Mr. Souter's destruction of Bhagoji Naik's band. Since the period when Sir Hugh Rose had to express his "unfeigned regret" that, according to the letter of the notification instituting the Order of the Victoria Cross, Mr. Souter was not eligible for it, that badge has been conferred on several non-military men who could not in any way be considered at the time of the services performed as under the orders of military officers. It may be noted, as showing how slight is the technical objection to the distinction being conferred on the suppressor of Bhagoji Naik, that the native police officer, who, indeed, admirably acquitted himself on this occasion under Mr. Souter's orders, was decorated with the Military Order of Valour, which is the distinction in the native Indian armies corresponding with the Victoria Cross.

Some years after this period, Mr. Souter continued to fill the post of Superintendent of Police at various stations in the Deccan. In these positions his services were often of great value: in the celerity of his pursuit of daring criminals, in the detection of hidden crime, in bringing the native police force into better order, and rendering them efficient guardians of the public, according to modern standards of police administration. Mr. Souter entered a more prominent arena in 1864, when he took up his appointment as Commissioner of Police for the town and island of Bombay. Every one in Western India is familiar, in a general way, with the success and efficiency which the new Commissioner has displayed in his onerous charge of administering the urban police force; but it may be well to refer to a few of the official testimonies on this subject. In 1869 the Senior Magistrate of Police, in forwarding his annual report to Government, said:—"I consider the Executive Police in excellent order, which must be entirely due to the exertions of Mr. Souter and his deputy, Mr. Edginton." The same year the Underwriters' Association of Bombay, with reference to a notable case of fraudulent destruction of a laden ship at sea, and subsequent detection and conviction of the offenders, made this record:—"That the Underwriters in meeting desire to acknowledge their appreciation of the energy and ability displayed by the police authorities in discovering the perpetrators of the frauds relative to the ship *Aurora*, and request their chairman to forward a copy of this resolution to the Commissioner of Police." Acknowledging the Bombay Government's annual report on crime in the island of Bombay in 1870, Her Majesty's Secretary of State remarked:—"I note with pleasure the testimony borne by the Senior Magistrate of Police and your Excellency in Council to the increasing efficiency of the police." Next year the Secretary of State (the Duke of Argyll) again said:—"I concur with your Excellency in Council in considering that, with reference to the extent of the population of Bombay, the facts disclosed in this report and its accompanying returns are generally creditable to the magistracy and to the police of the city." Again, in 1872, His Grace made a similar emphatic remark endorsing this passage in the Bombay Government's Resolution (No. 2,003, May 1st):—"Government consider the report of the Senior Magistrate to be highly satisfactory, as showing a decrease in crime in the year 1871, the comparative paucity of offences of a serious or heinous character, the care and assiduity of the magistrates, the efficiency of the police, and the harmony which exists between the magistracy and police." In 1872 the Government of Bombay record in their Resolution (No. 536):—"Mr. Souter has rendered acknowledged and valuable services to the State; he has brought the Bombay City Police into a most efficient condition, and has effectually checked the criminal classes of Bombay." Deprecating a proposed reduction in the Commissioner's salary, they observe, "how energetic and how successful in every respect has been Mr. Souter's administration of the Bombay City Police;" and His Excellency went on to remark, that to diminish the allowances he had hitherto enjoyed, "can hardly be deemed the appropriate way in which to reward Mr. Souter for the energy, the ability, and the success with which he has now for many years managed the large force under his control, and ensured the safety of life and property in Bombay." Some months later the Secretary of State, referring to certain explanations regarding recoveries in Bombay, remarks:—"I have received this explanation with pleasure, and consider the zeal and efficiency with which Mr. Souter performs his important duties to be creditable to that officer."

Here should be mentioned the imposing political function carried out at Bombay in 1872. His Excellency Lord Northbrook, the then Viceroy and Governor-General, held a large Durbar on the Esplanade, where he received the homage of the Princes and Chiefs of Western India. Also he held a Chapter of the Star of India, when Her Highness the Begum of Bhopal and the Hon. John Strachey were admitted to that Order. It will

readily be understood that the immense concourse of people brought together on this occasion, including the hundreds of armed retainers of the chiefs, unaccustomed to civic restraints, required the necessary exercise of judgment and discretion on the part of the Commissioner of Police, and the utmost firmness and promptitude in seeing that all regulations for the preservation of public order were duly observed. His success in this arduous task was officially acknowledged first by Mr. (now Sir) Charles Aitchison, as Secretary of the Order of the Star of India, and then by His Excellency the Viceroy under the hand of his Military Secretary, whose note must be quoted :—

"PARELL, 22nd November, 1872.

"MY DEAR SOUTER,

"His Excellency has desired me before leaving Bombay to convey to you his recognition of the excellence of all the police arrangements at the ceremonies that have taken place during the past week. His Excellency is fully aware of the great amount of hard work entailed on the police force by His Excellency's visit to Bombay, and it gives me great pleasure to have to assure you of His Excellency's approbation of the way in which these onerous duties have been performed.

"Believe me, sincerely yours,

"(Signed) JOHN BIDDULPH, *Captain.*"

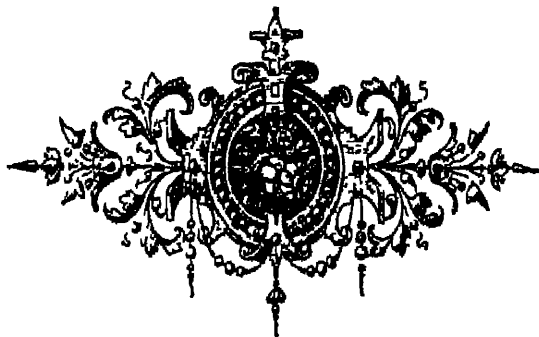
The Bombay Government also thanked the Commissioner for "the very satisfactory manner in which, as regards the police, the several orders and requisitions of Government in connection with the Viceroy's visit to Bombay were carried out." In the Senior Magistrate's subsequent annual report, he referred to this episode. That functionary's intimate knowledge of the difficulties to be contended with warrants our citing his special testimony as to the Commissioner's efficiency in preserving order in the City on that occasion. After remarking, "Mr. Souter is above my praise personally," he goes on to say :—"I may remind Government of the recent visit of His Excellency the Viceroy, when not only hundreds of thousands of the local population were out in our streets and roads, I may say day and night, for more than a week; but we had as visitors at the same time the Chiefs of many different and distinct States, with many attendants and followers; and during that time there was less crime than usual in Bombay, and as little, I believe, as could be shown by any city in the world of the same population at such a time." It should be mentioned in passing that Mr. Souter, in 1868, received the distinction of admission as a Companion of the Order of the Star of India. The citations given above relating to the period of Lord Northbrook's Durbar, will serve to illustrate the nature of the services performed, and the success achieved, by the Commissioner on the still more important occasion and the arduous task imposed on him during the visit of H.R.H. the Prince of Wales' landing at and stay at Bombay in November 1875. This grand political festival is still fresh in the memory of all the people of Western India; but only those who were in Bombay at the time can realise the heavy responsibility which then rested on the Commissioner of Police in the carrying out of the elaborate arrangements and preserving order during the incessant ceremonials which signalised the auspicious visit of the Heir Apparent to the Throne of the British Empire. The testimonies we have already quoted may be taken by way of summarising the renewed acknowledgments which the Commissioner received in 1875 in respect of the imperial services then performed. The most significant and gratifying proof of approval was when the Commissioner was summoned to Government House to receive the honor of Knighthood at the hands of the Prince of Wales. We are here anticipating mention of an important political service performed by the Commissioner in his character as Chief of the Bombay Police, when Sir Lewis Pelly requested his presence at Baroda at the close of 1874, to assist in the detection of the alleged attempt to poison Colonel R. Phayre, then British Resident at that city. This delicate and difficult task required the exercise of all Mr. Souter's circumspection and ingenuity, amidst the darksome struggles and intrigues that had to be dealt with. He proved a valuable colleague to Sir Lewis Pelly, and by the assistance of his acute and experienced detective force, sufficient evidence of complicity on the part of His Highness Malhar Rao Gaekwar to poison the British Resident, was obtained to satisfy the Government of India of his complicity in the attempt, though the verdict of the mixed Commission, two members of which were Native Princes, and a third a retired Native official, was equivalent to one of non-proven. From first to last of the anxious three months occupied in this important political case, in taking depositions, in tracing out *pièces de conviction*, in searching through vernacular correspondence and account books, Mr. Souter's attention and energies were strenuously exercised. One incident of the proceedings was the recovery of a very large sum, forty lakhs (£400,000) of the Gaekwar's State treasure, which had been "deposited" in certain *dukāns* (native banks) in Bombay. In recognition of the special service thus rendered, certain of the Commissioners, leading subordinates, received large sums as rewards, though Mr. Souter had to be content with the honor of having directed the capture of the prize. It is needless to say that temptations to swerve from

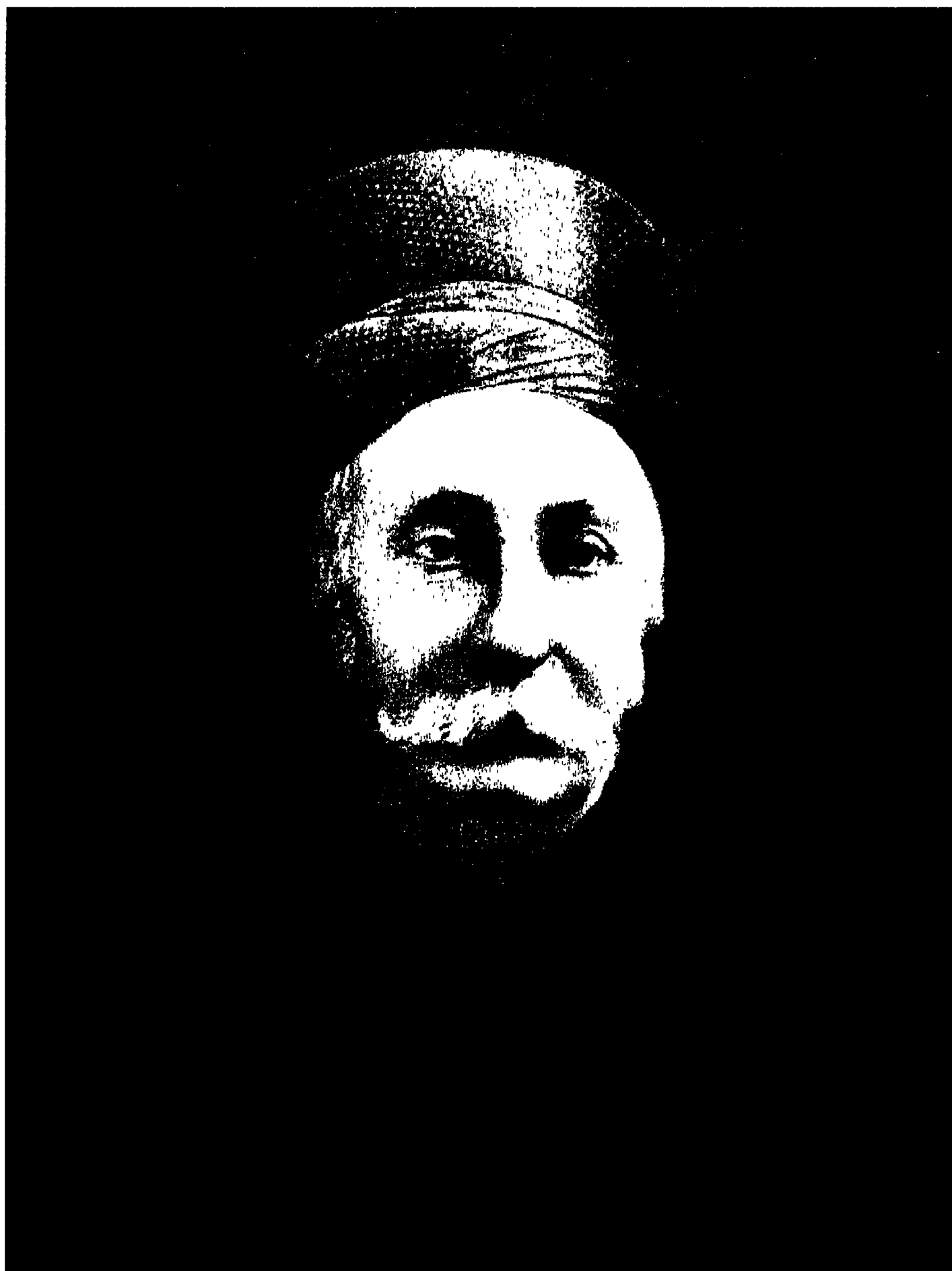
his strict line of duty were rife at Baroda; but Mr. Souter's incorruptibility was so thoroughly established, that allurements of the kind were of no account. It seems well to mention these circumstances here, for surprise has frequently been expressed because the Government of India, though profuse in other directions, neglected to grant any substantial donation for the Commissioner's service at a time when that Government relied on his invaluable support, though doubtless the Knighthood, of which we have already spoken, was intended partly as a special recognition for the Baroda service, Sir Frank receiving, in 1886, the additional distinction of a Companion of the Order of the Indian Empire. The supreme authorities could not, indeed, leave Mr. Souter's indispensable assistance without direct acknowledgment. This was done in their letter No. 1,379 of May 1875, in course of which letter this passage occurs:—"The duties entrusted to Mr. Souter were of an arduous and delicate nature, and His Excellency in Council has satisfaction in expressing his sense of the care and judgment with which those duties were discharged."

Some reference must be made to the Mussalman riots in the City of Bombay in February 1874, when, for a time, the redoubtable Commissioner of Police came under public censure. The Parsis of that City considered themselves aggrieved by the police having failed to prevent the sudden attack by a Mussalman mob on the Zoroastrian fire-temples and dwelling houses. Several Parsis were injured, and much damage was done to their property by the rioters. It is not needful to revive the controversy of that period, but every one knows that as soon as the Commissioner came on the scene his daring and determination speedily changed the aspect of affairs; many of the rioters were arrested, and order was restored. All this was duly acknowledged by the Secretary of State. After reviewing the memorial of complaint from the Parsi community, His Lordship thus remarked:—"Mr. Souter behaved with the conspicuous gallantry which he has always evinced throughout his official career. Ably supported by those under his command, he soon quelled the disturbance, and took sixty-four prisoners. Whatever error of judgment may be laid to Mr. Souter's charge before the actual outbreak, he amply redeemed his character as a vigorous and resolute officer when the time for action had arrived." Turning to Sir Frank Souter's usefulness as a citizen and coadjutor in public business, there might be much said, if it were not all so well known to everyone acquainted with Western India. Sir Frank was one of the best known, most prominent figures in Bombay society. He was one of the pillars of the State in that City during the time of five Governors, commencing with Sir Bartle Frere, with all of whom he worked harmoniously, and secured the utmost confidence of each in turn. He was a member of the new Corporation from its commencement in 1872, and of the Town Council. In the latter body he sat as the elected of the Corporation itself, being the only European member who was so honored. Though necessarily surrounded by the restraints of his official position, his frank and open manner of expressing himself often rendered his usually brief communications to the Council or Corporation of much service in the conduct of civic business. Reference should be made to the promptitude displayed by Sir Frank Souter on every occasion on the outbreak of conflagrations in Bombay. It must be considered as due in great measure to the admirable personal example shown by the Commissioner in this respect, and the constant discipline maintained under him, that though fires are frequent in the crowded streets of the native city, they very seldom prove destructive, being usually checked at the outset. One of Sir Frank Souter's characteristic acquirements was his knowledge of the vernaculars, more especially Hindustani and the mixed dialect common in Bombay. As to Hindustani, he had a thorough book knowledge of it. Thus he had for years been President of the Civil and Military Examinations Committee, before whom all candidates for the public service have to appear in Bombay. In course of the Baroda trial there was an incident which may be mentioned in this connection. An important question arose as to the bona fides of one of the witnesses at whose deposition the Commissioner had been present. On Sir Frank Souter being asked by counsel, "Are you acquainted with Hindustani?" he replied, "perfectly"—an answer which carried conviction with it. Enough has been said to bear out the proposition with which we started—namely, that Sir Frank Souter was one of the most valuable of Her Majesty's servants in India. Bearing in mind how high is the standard of personal character and efficiency in the services, no higher eulogium can be pronounced than this; and those who knew Sir Frank Souter longest will corroborate this estimate. He presented a happy combination of strength in action with suavity of manner. He gathered experience, gained under many different regimes of Governors and Viceroys, being brought into intimate contact for five and twenty years with many of the most notable of the period.

Sir Frank Souter died suddenly on the 5th of June, 1888, at the Nilgherries, in the Madras Presidency. His demise created a profound sensation throughout the whole of the Bombay Presidency, and evoked deep sorrow and sympathy for his widow. His funeral, which was conducted with military honors, was attended by all the English residents, including the Governor of Madras, the Members of Council, and other high officials. There was an unanimous expression of opinion in the Bombay Presidency, that by his death the Government had lost one of its tried and most valued officers, the public service one of its brightest ornaments, and society at large

one of its most useful and distinguished members. The Town Council of Bombay, on hearing of his death, at once adjourned their meeting, without transacting any business, as a slight tribute of respect to his memory. On the 19th of June a public meeting was held at Petit Hall, Malabar Hill, to consider what steps should be taken to perpetuate the memory of the late esteemed Commissioner. Sir Jamsetjee Jijibhoy, Bart., C.S.I., C.I.E., presided over one of the most influential and representative gatherings ever held in Bombay, when the following resolution was moved by Chief Justice Sir Charles Sargeant in feeling terms, and was unanimously carried :—"That this meeting desires to place on record the expression of their deep sense of the loss which the City has sustained by the death of Sir Frank Souter, Kt., C.S.I., C.I.E. His eminent and varied services to the State extended over the period of nearly thirty-five years, of which the last five and twenty, the best part of his life, were passed amongst the people of Bombay, in whose affairs he ever took the warmest interest, and for whom he had the deepest sympathy. In the discharge of his arduous and most responsible duties, he displayed qualities which singularly fitted him for his office—an office requiring considerable power of administration and command, and talents of no mean order. By his sagacity, industry, and patience, aided in no small measure by his manly, frank, and ever genial bearing towards all men with whom he came in contact, he gained the entire confidence, esteem, and approbation of the community of this vast City. A firm and steadfast friend, a just man to the large force placed under his orders, an attentive listener to those who had to seek his advice or protection, Sir Frank Souter leaves behind him a name which will long be held in affectionate remembrance by his fellow citizens." It was also resolved at the same meeting that, "In token of the warm regard for the memory of Sir Frank Souter, a memorial fund should be raised under the designation of the 'Souter Memorial Fund,' part of which should be expended on a marble bust of the deceased Knight, and the remainder be tendered for the acceptance of his family in such way as may be decided upon by the committee to be appointed for carrying out the objects of the meeting." To this fund, which has reached the sum of about Rs. 30,000, His Excellency Lord Reay contributed Rs. 500. Sir Frank Souter will assuredly live long in the memory of the country which he served so well.





Nusserwanjee Manackjee Patil, Esq.



Nasserwanjee Manockjee Petit, Esq., J.P.



ASSERWANJEE MANOCKJEE PETIT is the second son of the late Mr. Manockjee Nasserwanjee Petit, and the younger brother of Sir Dinshaw Manockjee Petit, whose memoir is given in a foregoing portion of this work. He was born on the 10th of March, 1827. After availing himself of what schooling could be had in his time, he commenced life, like his brother, on Rs. 15 a month, entering the service of Messrs. Dyrom, Richmond and Company as an assistant to his father, who was broker to that firm. It was in this situation that Mr. Nasserwanjee served, so to speak, his commercial apprenticeship, and his natural astuteness and business habits soon enabled him to gain an insight into the intricacies of the mercantile profession. Some five years after the death of his father in 1859, the partnership into which he had entered with his brother some years previously was dissolved, receiving for his share a sum of about twelve and a half lakhs of rupees. Mr. Nasserwanjee then started in business on his own account. This capital was soon after greatly increased by successful transactions in cotton, the price of which had risen to an almost fabulous figure during the American Civil War. It was during this period of exceptional commercial excitement that Mr. Nasserwanjee's shrewd business qualities were put to the test. The extraordinary rise in the price of cotton had imparted a corresponding stimulus to wild and insane speculations in land and in the formation of bubble joint-stock Companies. Almost every day ushered these schemes into existence, promoted by speculators who promised large and sudden accessions of wealth to those who would launch into them. Mr. Nasserwanjee's strong common sense and foresight served in this crisis as a safeguard against these allurements, and the consequence was that while thousands in all conditions of life fell an easy prey to their own avarice, he was one of the few who survived the general wreck, though it was not likely that a man of large commercial dealings with all classes of people, like him, could have escaped quite unscathed through the failure of others.

Mr. Nasserwanjee is largely connected with the mill industry of Bombay. He, with his brother Sir Dinshaw and Mr. Panday, was one of the pioneers who founded the Petit Mills. He is the Agent and Chairman of the Oriental Mill and the Colaba Mill, and is Chairman of the Madras Mill and of the National Mills, in all of which he has a large pecuniary interest. He is also Chairman of the Bombay Flour Mills and of the Berar Mills, and of the Empress Fire Insurance Company, besides being on the direction of several other public Companies. He is a Justice of the Peace for Bombay and a member of the Port Trust. Whilst thus, however, engrossed in commercial pursuits, he is not unmindful of his obligations as a leading citizen. He is connected with the management of several charitable institutions, such as the Sir Jamsetjee Jijibhoy Parsi Benevolent Institution, the Association for the Amelioration of the Condition of the Persian Zoroastrians, to which he freely gives his time and services; is one of the Directors of the Medical Women for India Fund, and also of the Eye and Ear Infirmary of Bombay. There has hardly been any public movement in the City, having for its object the relief of distress or the promotion of schemes of public utility or charity, with which his name is not associated or to which he does not contribute. His individual benefactions have always been marked by a judicious regard to the real necessities of each individual case; and this principle has all along governed him in dispensing his bounty to schools, dispensaries, wells, tanks, and other public objects. He is a staunch follower of the Zoroastrian religion, and takes a deep interest in all that concerns its welfare. The poorer portion of the Parsi community are indebted to him in no small degree for the solicitude he has evinced in their welfare, and for the liberal and consistent support which he extends towards them. Apart from his smaller charities, he has contributed the munificent donation of Rs. 55,700 towards the support of the Bombay Native Dispensary, which affords gratuitous medical relief to a large portion of the suffering poor of the City; he has given Rs. 50,000 to the Parsi Punchayet for the maintenance of the poor in his community; he has built a fire temple in Bombay entirely at his own cost, amounting to upwards

of Rs. 25,000, and has besides set apart a large sum of money for its maintenance. Nor has the condition of his poor co-religionists in Persia failed to secure his sympathy and support, he having contributed a sum of Rs. 25,000 for a boarding school in that country. Liberal as these benefactions are, a fresh and larger addition was made to them a short time ago under a most melancholy circumstance. In March 1888, the premature death of his only son—Mr. Jamsetjee—came upon Mr. Nasserwanjee as a terrible bereavement. Mr. Jamsetjee, who was only thirty years of age, had greatly endeared himself not only to his family, but to the whole Parsi community by the deep interest he took in the advancement of their general education and by contributing largely towards this and other beneficent purposes. The death of this only son, therefore, moved the father to do all in his power, in the interests of his less fortunate co-religionists, to give effect to the deceased's unfulfilled wishes. Mr. Nasserwanjee accordingly set apart the munificent sum of Rs. 10,00,000 (£100,000) in order to perpetuate the memory of the deceased. About three lakhs of rupees were devoted towards the support of charitable institutions in Bombay, and the remaining seven lakhs were set apart for the purpose of founding an Orphanage for the Parsi community. This institution, for the working of which all the necessary arrangements have been made, will not only supply a much-needed want, but is one which the deceased gentleman himself ardently wished to establish if he became as rich as his father. Mr. Nasserwanjee has devoted about Rs. 15,00,000 to charitable purposes, which circumstance gives him a distinguished place amongst the benefactors of the Presidency to which he belongs.





H.E. Dewan Bahadur Laxman Jagannath



H.E. Dewan Bahadur Laxuman Jagannath, Prime Minister of Baroda.



THE career of Mr. Laxuman Jagannath, like that of his predecessor in office, Mr. Kazi Shahabudin, furnishes one of the most notable instances in which men born in a comparatively humble position have forced their way, by dint of their own native ability, industry, and integrity, to the highest offices to which they can aspire.

Mr. Laxuman Rao belongs to a caste of Maratha Hindus known as Chandraseni Kayasht Prabhu, and was born on the 15th of August, 1835. His father, Jagannath Bajee, was an old and faithful servant of Government, holding the post of a Mamledar in Khandesh, in the Bombay Presidency. Finishing his schooling, Mr. Laxuman entered the Poona College, where he gained the favorable opinion of the professors for diligence, progress, and exemplary conduct. Here he was a fellow-student with Kazi Shahabudin, with whom he was destined in after-life, by a curious coincidence, to be his fellow-worker and eventually his successor in office in the Baroda State. At an early age Mr. Laxuman left College, and entered the British service as a clerk in the office of the Superintendent of Police in Poona. He was subsequently employed in the then newly-created department of the Inam Commission, under Captain Cowper; he afterwards went to Sind, where he successively served as accountant to the Karachi Municipality, deputy-accountant in the office of the Collector of Shikarpur, and accountant on the Harbour Works Establishment, in all of which his intelligence, industry, and good work gave the utmost satisfaction to his superiors. We next find him appointed a Mukhtiarkar in 1863. When he left, on promotion, for the Hyderabad Taluka, Col. F. J. T. Ross, Deputy-Collector, reported very favorably of him, saying, "Although he (Laxuman Jagannath) had previously no experience whatever of most of the duties of a magistrate and revenue officer, he speedily made himself so far acquainted with them both, as to enable him to discharge his various duties entirely to my satisfaction and to the welfare of his Taluka. His thorough knowledge of English, and the lucid manner in which he is able to convey his meaning by letter, greatly facilitate all matters which pass through his hands. I have great pleasure in expressing my general high opinion of him." At Hyderabad, Major Phillips, Collector and Magistrate, also acknowledged his services in a very gratifying manner: "Mr. Laxuman Jagannath, Mukhtiarkar of Hyderabad, is comparatively a new hand, but he has shown great zeal, intelligence, and activity in all branches of his duties, and is worthy of a high commendation from me. The revenue and canal duties of his Taluka are of no light nature, but he has performed them well; and in judicial matters I consider him to be the best subordinate magistrate in the Zillah. His excellent knowledge of English gives him in this respect a great advantage over the other Kardars." He was not long in this office before he was raised to the post of Dufterdar to the Collector of Karachi. In this position his usefulness was soon felt. During the very first year he held office the Collector acknowledged his assistance to have been "invaluable" to him. In recommending him, next year, to be confirmed in the appointment, the same Collector, Major (afterwards Lieut.-Col.) Lambert, remarked: "I cannot speak too highly of the zeal and ability displayed by him during the past year, or of the very valuable assistance he has rendered to me." Mr. Laxuman Rao continued to be Dufterdar at Karachi for four years and a-half longer, during which period he proved himself an able assistant to the Collector, who was not slow to appreciate his merits, which he often brought to the notice of the Government. On one occasion Col. Lambert wrote to the Commissioner of Sind: "I have so often expressed my high appreciation of Mr. Laxuman Jagannath's services in this Collectorate, that I can only repeat here what I have said on former occasions. When he came here everything showed the want of efficient supervision; the Tuppudar's accounts had been unclosed for two years, and large balances of revenue were due. He brought the accounts into order the first year, and reduced the outstanding balances to one-half, to less than a quarter the second year, and to trifling sums during the succeeding years of his administration. He took a leading part in introducing the new system of

accounts, and he gave me the utmost assistance in drawing up a complete set of village forms on the introduction of the regular settlement. His steady industry, combined with his undoubtedly great ability, enabled him to effect improvements in everything which came under his view, and the assistance he rendered me was invaluable. He is the best Native public servant I have ever had under me." The Commissioner, in submitting these remarks to Government, added: "Lieut.-Col. Lambert does only justice to Mr. Laxuman Jagannath's ability and good services, which must be valuable to Government wherever they may be employed."

After nearly ten years' stay in Sind, Mr. Laxuman Rao wished to return to the older provinces of the Presidency, and an opportunity was given him in 1869, in the latter part of which year he was appointed Hoozur Deputy Collector at Sholapur. About the time he was transferred from Sind, his former chief, Colonel Lambert, wrote a letter to Mr. Bellasis, the Commissioner of the N.D., in which he recommended him as follows:—"With perhaps the exception of my old friend Shambhoo Prasad, I do not know of a better Government servant of his class. I doubt if even Shambhoo be superior to him. He has brought the accounts of the Collectorate from a state of chaos into the most perfect order, and introduced a complete set of new forms, shortening the work much and rendering mistakes next to impossible, besides rendering me the utmost assistance in every other branch of duty." Mr. Laxuman Rao was only about a year at Sholapur, when he was called away to the Belgaum Collectorate. Whilst still Hoozur Deputy Collector at Sholapur, however, he had appeared for the Departmental Higher Standard Examination, which he passed "with credit," coming out first in rank among the successful candidates. Regarding his work at Sholapur, Mr. Bosanquet, Assistant Collector, speaks of him as follows:—"Mr. Laxuman Jagannath was Hoozur Deputy Collector and Magistrate F.P. at Sholapur in 1869-70. He was also Income Tax Collector and Chairman of the Municipality. To say that Mr. Laxuman Jagannath performed all his duties satisfactorily is to speak very inadequately of all the services he rendered me—whether as an officer of accounts, a magistrate, or a Chairman of the Municipality, he was a paragon of a public servant of the highest order. His energy was indomitable, and his judgment, temper, and tact were perfect. Performing his duties with unswerving fidelity, he gained the good-will of all. His departure, I believe, was the subject of universal regret. While glad to record my opinion of Mr. Laxuman's merits, I cannot but feel that my doing so is scarcely necessary, if not inexpedient, partly because of my inability to speak of them as they deserve, and partly because Mr. Laxuman's character is too well known to need a written commendation." To mark their appreciation of Mr. Laxuman's invaluable services, the people of Sholapur gave his name to the market there, which has since been called the "Laxuman Peith."

In the Belgaum District, Mr. Laxuman was for nearly four years Deputy Collector, sometimes Hoozur Deputy Collector, and at other times District Deputy Collector. During this period Mr. Arthur Grey was the Collector, and Mr. Shaw was the District Judge. They both liked his work and his quiet disposition. The former once wrote to Government, that "Mr. Laxuman Jagannath's qualifications for the post of Deputy Collector are of a high order. He has always performed his duties with great zeal, ability, and energy, and is very deserving of any favor which Government may be pleased to grant him." These repeated commendations of his work brought him prominently before the notice of the Government, so that his name was submitted to the Government of India as that of a person well qualified to appear as a witness before the Parliamentary Committee appointed to inquire into the financial condition of India. The next year (1874) Mr. Laxuman Rao was selected by Government to fill the responsible and onerous post of Assistant Revenue Commissioner N.D., one till then rarely, if ever, conferred upon a Native. He was scarcely two months in this position when he was indented for by the Baroda State. During this short period, however, he made a favorable impression upon Mr. L. R. Ashburner, his chief, on account of his intimate acquaintance with the details of revenue administration and general ability. Mr. Ashburner considered him well worthy of employment "in the higher ranks of the service."

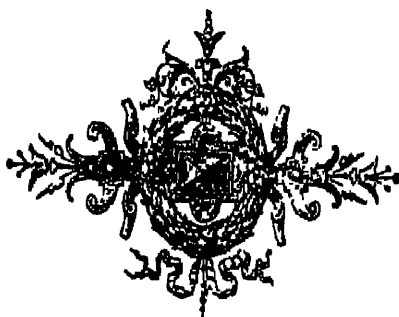
The circumstances which called him to the Baroda State need not be narrated at length. The late Maharaja Mulhar Rao's misrule had become intolerable. The Commission of Inquiry into the affairs of the Baroda State had ended. Reforms were urgently called for and earnestly recommended. Lord Northbrook then gave the Maharaja eighteen months time to effect substantial reforms in the administration of the State. Affairs generally had reached a critical condition, when to save the State, if possible, from the interference of the paramount Power, which was every day becoming more and more obvious, Mr. Dadabhai Naoroji was invited to form an administration consisting entirely of educated Natives. The British Government was persuaded to afford facilities for the formation of such a Government as the Dewan suggested, by lending to the Baroda State the services of such of their officers as might accept posts therein. Mr. Kazi Shahabudin wrote to Mr. Laxuman to ascertain his will and decision as to joining the newly-formed Government. After recalling to his remembrance their school acquaintance, he said: "This is a fine opportunity for one of your talents to show what educated Natives can do, and to do an immense deal of good to large numbers of the poor." This

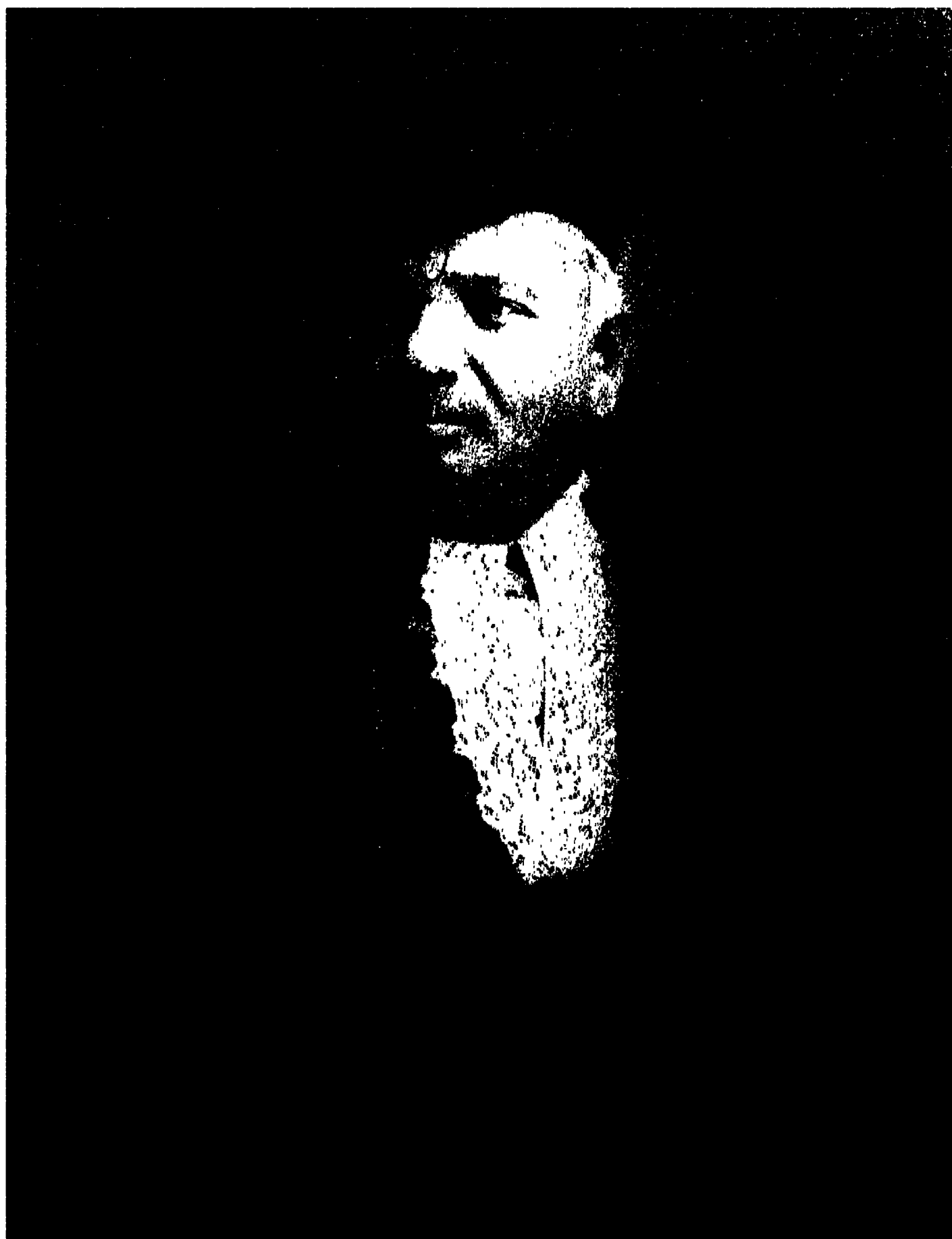
impressive call was received with genuine cordiality. But it would have been unwise to take a hasty step, with eighteen years' service behind him, and when he had risen almost to the top of the Uncovenanted Service. Mr. Laxuman, therefore, wrote to ask what post would be assigned to him in the proposed administration. In his reply, Mr. Kazi Shahabudin made this point clear, and requested his co-operation in the following terms : "The state of affairs here, and the cause we are striving to serve, are such that we must for the present sink all thoughts of superiority and inferiority amongst ourselves. Not only this, but you will have to assist and support the new ministry heart and soul, and on every subject on which there may be difference of opinion, yield to the voice of the majority. Unity amongst us is one of the most important requirements." Such an appeal to his patriotism elicited an almost unconditional willingness to join in the good work, and Baroda acquired his services, which have since proved so valuable.

On his arrival at Baroda, Mr. Laxuman Rao was told off to take charge of the Naosari District, and was styled the Soobah. He was invested with powers in matters affecting the revenue equal to those of a Collector in a British district, and in judicial matters to those of a District Judge. Generally speaking, the whole district was entrusted to his care. Not long after he had entered on his new duties, affairs at Baroda took an unexpected turn. The great case of the alleged attempt to poison the British Resident occurred, the result of which is too well known to require mention here. Mr. Dadabhai's administration came to an end, and the new Soobah of Naosari was left at his post to fight the battle of reform single-handed. This state of things, however, did not last long. Mulhar Rao Gaekwar was removed from the gadi, and Sir R. Meade assumed the government of Baroda. The old order of things made way for the new, and few are unaware what rapid strides have since been made in effecting administrative reforms in that State. Mr. Laxuman Rao's part in this work has been by no means small or light. His duties were most arduous, requiring for their efficient performance no inconsiderable tact, judgment, and resource. To evolve order out of chaos, to eliminate the elements of anarchy, and to introduce peace and contentment among an oppressed people, is a task which, as it falls to the lot of only a few, is also one which calls for the exercise of rare administrative abilities. Mr. Laxuman Rao was by his previous training and varied experience well fitted to undertake such a task, and, as the results prove, he has performed it with credit to himself, honor to the Government which he serves, and with benefit to the ryots and to the State. This work has been favorably noticed in nearly every annual report on the Baroda State. Whether at Naosari, Kadi, or at the head office, he has spared no pains to do his work efficiently and faithfully. As an instance of his popularity it may be mentioned, that on his transfer from Naosari, the inhabitants of the place decided to raise subscriptions for a memorial Garden and Town Hall in that town. The farmers of the revenues, whose prosperity depended on the continuance of mal-administration, stoutly opposed Mr. Laxuman's reforms, and it was not before his iron will was exercised that they ceased to oppose them. The ringleader was incarcerated, and this salutary step stunned them all. The land was over-taxed; justice there was next to none. Security of life and property had not been known for years. Mr. Laxuman, therefore, applied himself to remedy these evils. The assessment on land was reduced nearly forty per cent. A police force was organised. Liberal rules were made to encourage the cultivation of waste lands. These and several cognate measures brought peace and prosperity to the district. The town of Naosari, by its cleanliness and well laid-out roads, attracted visitors, people from Bombay and other districts going there to enjoy their holidays. In the Kadi Division, where Laxuman Rao was subsequently transferred, he had to deal with a dangerous style of outlawry, besides the confused state of Revenue administration and outstanding account work, but he coped successfully with these evils, as was testified to by Raja Sir T. Madava Row. He was then called upon to fill the position of the head of the Revenue Department, where he introduced uniformity of procedure in the work of that department. Many irregular taxes, inequitable in their incidence on persons and property, were either abolished or equalised, and a thorough vigilance was exercised on the work of the subordinate officers. Departmental examinations were introduced in the Revenue Service, which was also graded and organised, so that the subordinate officers may be rewarded according to their merits and the soundness of their work.

In August 1886, His Highness Sayaji Rao selected him to succeed Mr. Kazi Shahabudin as Dewan. The three years which have nearly elapsed since he became Minister are marked by the quiet and unobtrusive manner in which the work of Government is being done, besides substantial reforms introduced. Trade in transit used to be entumbered by heavy Customs duties, which have since been abolished. The system of popular education has been put upon a sound basis, and a liberal expenditure upon it sanctioned. It is hoped that in course of years every village of importance will have an elementary school. Increased provision has been made for affording medical relief to the people. The Excise Department has been brought more in harmony with that of the Bombay Presidency, which, while securing peaceful relations with the neighbouring British authorities, has also proved financially profitable to the State. The question of the construction of railways by Native States has been

beset with some difficulties; but after discussion, and in consequence of the earnest representations of the present Minister, three lines of railway were sanctioned. During the last two years his responsibilities have been somewhat exceptional, for His Highness the Maharaja has been obliged to travel to recruit his health, leaving the administration to be conducted by a Council presided over by the Minister. The administration has been working admirably, and the representatives of the British Government have acknowledged the same in deservedly high terms. Colonel Berkley, in a letter to His Highness, wrote:—"The work of the administration here has gone on perfectly smoothly since you left. My interference or advice have been seldom needed. In your Dewan you have an excellent and loyal servant, who never for a moment loses sight of your interests." Colonel Oliver St. John, on his departure from Baroda, wrote to the Minister:-- "I congratulate you personally on the near return of His Highness, which will relieve you of the heavy responsibility you have borne during his absence. He is to be congratulated on having had so honest and capable a Minister to rule his State during his absence." The whole Service, and those who know His Excellency by his reputation, will readily endorse these warm commendations of the representatives of the paramount Government. Speaking of his devotion to his duties, whether appertaining to his present office or to the preceding ones in the Baroda State, those who have witnessed it have been so impressed with its intensity as to think that "pleasure" and "leisure" have no place in his vocabulary. His Sovereign, therefore, may well be congratulated upon having a Dewan who has proved himself a worthy successor to the two previous distinguished occupants of that responsible post. The Maharaja has thus not only given proof of his discernment of merit, but also of his desire to reward long and faithful services. On the occasion of the Jubilee of the Queen-Empress, the Minister received the distinction of Dewan Bahadur.





The Hon. Nandbhai Haridas.



The Hon. Mr. Justice Nanabhai Haridas, LL.B.



LEW occupations afford more scope for the exercise of the subtlety and acuteness of intellect for which the Hindu mind has from the earliest ages been remarkable, than the profession of the law. The diffusion of legal education throughout British India has called into existence a class of professional men, whose aptitude in this direction has demonstrated that the Natives of that country are possessed in no small degree of high intellectual qualities. Whilst the legal profession has furnished many students with an honorable means of livelihood, to a few it has brought distinction and affluence. Conspicuous ability and integrity have not only ensured for the whole class the confidence and esteem alike of Bar and Bench, but have led to the elevation of the most deserving of them to the dignity of seats in the highest judicial tribunals of the land. Amongst those who have especially distinguished themselves in the Presidency of Bombay, the Honorable Mr. Justice Nanabhai Haridas stands in the foremost rank.

Mr. Nanabhai was born in Surat on the 5th September, 1832. He belongs to the Kayastha caste of the Guzerati Hindus, and is a scion of a family of high repute, several members of which held offices under the Nawabs of Surat in the eighteenth century. With the decline, however, of Surat, in commercial and administrative importance in the first quarter of this century, dates also the decadence of his family in common with many others. Mr. Nanabhai is essentially a self-made man, affording one of the most remarkable instances of the successful "pursuit of knowledge under difficulties" that is to be found in India. In his endeavour to make his way in the world, he had to depend only upon his industry, perseverance, and rectitude. At the early age of five he was placed in a vernacular school in his native town, where he acquired a knowledge of reading, writing, and arithmetic. From thence he was removed to the Government English school, where by close application he acquired proficiency, and attracted the notice of the Head Master, the late Mr. Henry Green, whose favorite pupil he became. About the year 1849, Mr. Nanabhai joined the Bombay Elphinstone College with the view of completing his education, and it was not long before he succeeded in favorably impressing the Professors and in carrying off prizes in Literature, Logic, and Political Economy. Principal Harkness, in reporting in 1851 on the class of which Nanabhai was a member, writes:—"There are several promising students in the class, among whom Nanabhai Haridas deserves particular mention." Mr. Nanabhai first became indirectly connected with the law in 1852, when he was an Assistant Translator in the late Supreme Court. Two vacancies of assistant translators occurring in that year, the late Sir Erskine Perry, who was then Chief Justice and President of the Board of Education, directed the Chief Translator to select two men from among the College students to fill them. A competitive examination was held for the purpose, when Mr. Nanabhai was one of the two candidates who were selected from a considerable number of students, the other being Mr. Balaji Pandurang, now Chief Translator and Interpreter in Her Majesty's High Court. The success which Mr. Nanabhai achieved as a student followed him in his new career. Few people, except those intimately acquainted with the nature and responsible duties of an official translator, can form an adequate idea of the ability, industry, and exactitude, required for an efficient discharge of those duties.

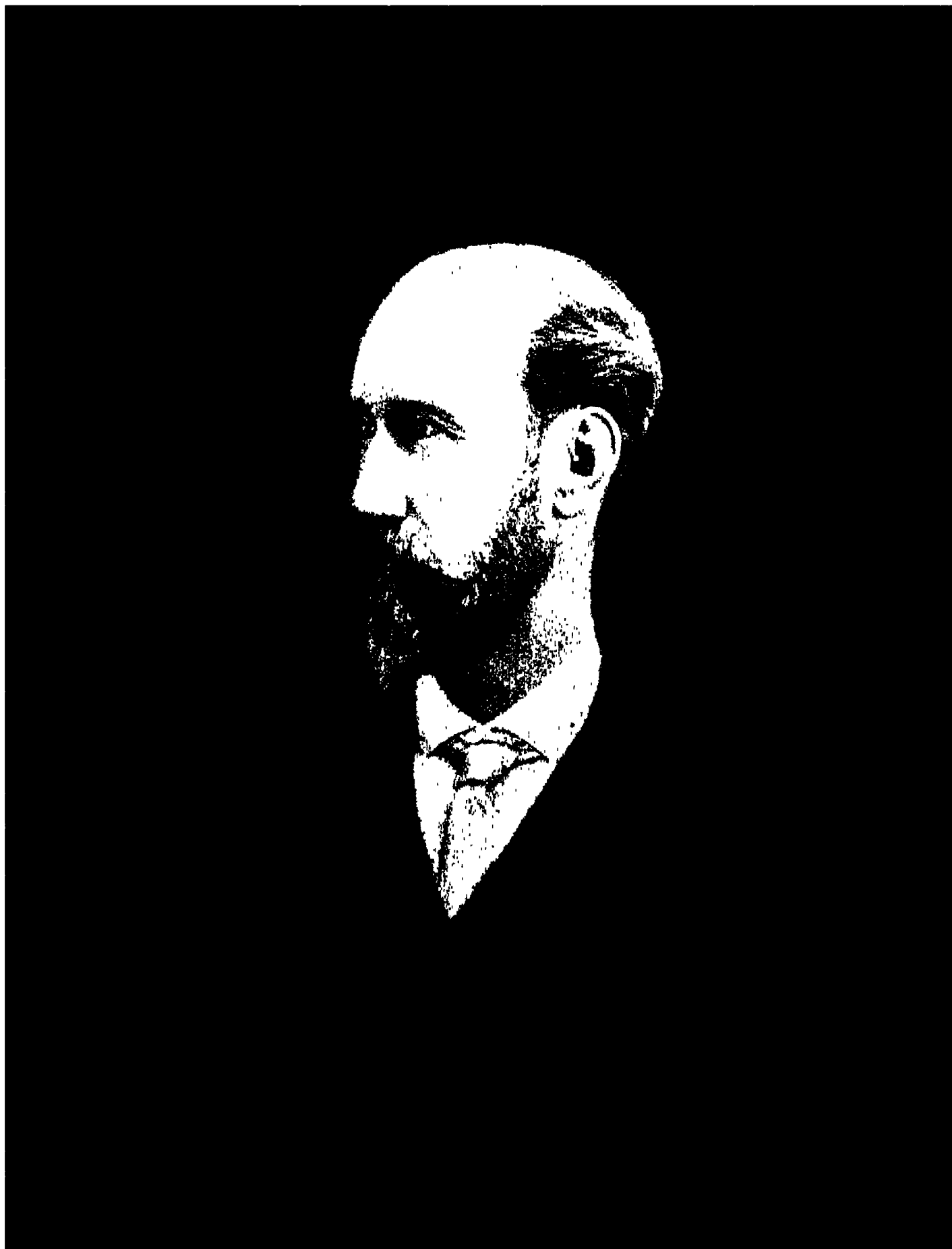
To what extent Mr. Nanabhai's ability was recognised by the head of the department is shown in the subjoined testimony from the late Chief Translator, Mr. Murphy:—"The experience acquired by him in the above period as a translator was very great. This experience he turned to the best advantage. Possessing a superior knowledge of English when he joined the office, and first-rate natural abilities, he devoted his mind with great industry to perfect himself in his duties as a translator with a success that I have never seen surpassed. I feel bound to say, that without the very valuable aid I received from his industry and skill during the period above mentioned, I never should have been able to get through the heavy work thrown upon the department. I

consider him, indeed, as one of the hardest working and most valuable officers of the Supreme Court. I entertain the highest opinion also of his integrity and honorable feeling. Finally, he has in every respect not only given me the highest satisfaction as his official superior, but won my esteem for his character, my respect for his acquirements and mental ability, and, I may add, my good wishes and regards as a friend."

Mr. Nanabhai continued to serve as a translator for more than eleven years. The aspirations of the man, however, who was destined in after-life to be the arbiter of the fortunes of his fellows, were not to be circumscribed by his pay and position as a translator. Mr. Nanabhai joined the newly-opened Law School, and devoted himself after office hours to the study of the law with marked success, invariably taking his place as the "best man" at every annual examination, and winning prizes. On passing the final examination in 1859, Professor Hore recorded the subjoined observations:—"He has at each annual examination passed the best examinations, and has been deservedly placed at the head of his class. His conduct and demeanour have at all times been all that could be desired, and from the opinion which I have formed of his character and abilities, I fully expect that he will rapidly rise and distinguish himself in any calling or course of life he may think fit to adopt."

Mr. Nanabhai matriculated in the Bombay University in 1860, and three years later obtained the degree of LL.B. in the University of Madras. About this time he was selected by the Bombay Government to translate into Guzerati the Civil Procedure, the Indian Penal, and the Criminal Procedure Codes, for which responsible duty his special qualifications—his experience as a translator, his knowledge of the law, and his general abilities—eminently recommended him. In 1861 Mr. Nanabhai was admitted as a Vakil of the late Sadar Diwani Adalat, though still continuing to act as a translator in the Supreme Court. He was subsequently offered the appointment of Professor of Law in the College at Ahmedabad, with liberty to practise in the local Courts, but his services were so highly valued as a translator that the Chief Justice, Sir Mathew Sausse, could not be persuaded to part with him, although the offer was kept open for two years. On the establishment of the High Court in Bombay, in 1862, Mr. Nanabhai resolved to practise as a Vakil on the Appellate side of the Court, and accordingly resigned his post as translator in 1863. His success in the profession of his choice fully justified the expectations of those who were best acquainted with his worth. He soon made his mark, and his fame as a successful advocate spread so widely, that there was hardly a case of any importance (especially from Guzerat) in which he was not retained. In 1867, when subordinate Judgeships were established with improved salaries, he was offered a First Class subordinate Judgeship, which he could not, however, be persuaded to accept, as he already enjoyed a large and lucrative practice.

Six years later he received the most appropriate recognition of his deserts. While enjoying the summer vacation in his native town, he was agreeably surprised by a note from the Private Secretary to the Governor of Bombay, the late Sir Philip Wodehouse, offering him an Acting Judgeship in the High Court, which he accepted. This appointment of a native of Western India to a seat in the High Court was hailed by the people and the Press as a practical adoption by the local Government of the liberal and enlightened policy which had already been adopted in the sister Presidencies of Calcutta and Madras, where Native gentlemen had been appointed to the High Courts, and had discharged the duties of their high offices with credit to themselves and honor to the State. This act of justice to the Presidency of Bombay on the part of the Government of Sir Phillip Wodehouse elicited, therefore, expressions of general approval. As for the recipient of the honor it is only just to say that he is in every way fitted for the position he occupies. A sound lawyer, as well versed in the principles of English jurisprudence as in the Hindu law, Mr. Nanabhai possesses in an eminent degree some of the highest qualifications for the judicial office: a cool judgment, gravity of demeanour, independence and decision of character, and stern rectitude. It was the clear discernment of his worth that led the learned Chief Justice, Sir Michael Westropp, to recommend Mr. Nanabhai's elevation to a seat on the bench of the High Court. The appointment was cordially received by both the English and Native Press. Commenting upon it the *Bombay Gazette* pithily said:—"Mr. Nanabhai possesses many of the qualities which best suit a Judge; he is learned in the law, and is a clear-headed and upright gentleman." Another paper gave him credit for "his legal acumen, gravity, independence, right principles, unassuming deportment, and high moral character—a combination of qualities rarely found in a single individual, however liberally educated and well circumstanced he may be." The gratification of the public of Guzerat was manifested by the presentation to Mr. Nanabhai of congratulatory addresses voted at public meetings held for the purpose in several important towns of Guzerat. Mr. Nanabhai's appointment as an Acting Judge was renewed several times before he was finally confirmed in it on the occurrence of a permanent vacancy. He still occupies that position.



Sir W. Wedderburn



Sir William Wedderburn, Bart.



SIR WILLIAM WEDDERBURN was born in Edinburgh on the 25th March, 1838, and succeeded his brother Sir David Wedderburn in September 1882. He is the fourth baronet of the new creation, and the tenth who has borne the title since its original institution. The following account of the family, of which he is now the head, is taken from the Life of his brother, the late Sir David Wedderburn, Bart., M.P.:—"The Wedderburn family is of ancient descent on the Scottish Border, and the name is believed to have been taken from lands in Berwickshire. In 1296 Walter de 'Wedderburne' was one of the barons who swore fealty to Edward I. at 'Berewyk-sur-Tweed'; and the 'Seven spears of Wedderburne' are well known in Border minstrelsy. The immediate ancestors of the present family were settled in Forfarshire during the fifteenth century, and obtained a charter for the lands of Tofts in that county. John Wedderburn of Tofts is described as 'a person of fine accomplishments, and much in favor with King James V.,' and the historian Pitsothy relates that in 1530, when Lord William Howard came as ambassador from Henry VIII., King James selected Mr. Wedderburn as one of three landed gentlemen to represent Scotland in a friendly archery tournament against England. 'The prize to the victors was a hundred crowns and a tun of wine. They contended at St. Andrew's; and, although the English acquitted themselves as excellent archers, the Scotch carried away the prize.' His grandson Alexander is described as 'a man of excellent parts, who employed much of his time in making up differences among his neighbours, in which good office he was so dexterous and impartial that he generally gave satisfaction to all parties. As he was trusted by the town of Dundee in all their affairs, he had frequent opportunities of seeing King James VI., with whom he was in great favor. He accompanied him to England anno 1603; and when he was about to return to Scotland, His Majesty took a diamond ring off his finger and gave him as a token of friendship, which is still preserved in the family.' His heir, Sir Alexander, known as the 'Knight of Ripon,' was one of the Commissioners appointed by the Parliament of Scotland to negotiate the union between England and Scotland. A baronetcy of Nova Scotia was conferred by Queen Anne on Sir John Wedderburn of Blackness, in Forfarshire; but it was attainted 'in 1746, when the fifth baronet embraced the cause of Charles Edward. He served as a volunteer at the battle of Culloden, and was taken prisoner and executed on Kennington Common. His son John, grandfather of David, was then only a lad of sixteen. But he also fought at the battle of Culloden, holding a commission as cornet in Lord Ogilvy's regiment. After various adventures, he succeeded in effecting his escape from the country, and resided in Jamaica till he was able to return to Scotland. He purchased the estate of Balindean, in Perthshire, continuing to assume the title; and in 1803 a new Patent was issued to his eldest son, Sir David Wedderburn, of Balindean. In 1858 Sir David was succeeded by his brother John, who had entered the Bombay Civil Service in 1806, and remained in India for 30 years. During that time he filled various important offices, and was a trusted friend of Mr. Mountstuart Elphinstone, then Governor of Bombay." It may be noted that various members of the family attained eminence, among whom were Sir Peter Wedderburn of Gosford, a Lord of Session in 1668, and his nephew Lord Chesterhall, whose son Alexander Wedderburn, first Earl of Rosslyn, became Lord Chancellor of England in 1793.

Sir John Wedderburn retired from the Indian Civil Service in 1836, and Sir William, who was his third son, was at an early age destined to follow in the same career. It was expected that a nomination to Haileybury would be obtained for him, and he hoped to join his eldest brother John, who had gone out in the Bengal Civil Service in 1844. But Haileybury was abolished before he was old enough to be entered there, and he had therefore to go up at the open competition. Prior to this he had been educated first in Switzerland, where he was at school with his brother at Hofwyl, near Berne; afterwards at Loretto, in Scotland, and at the Edinburgh University, while his vacations were spent on the Continent. In 1859 he presented himself

for the Indian Civil Service Examination, and gained one of the forty appointments offered for competition, passing third out of 160 competitors. After a year's further training in legal and other studies, he proceeded to India in November 1860. Being allowed to select his Presidency, Sir William chose Bombay. Unfortunately, before his arrival there his brother John had lost his life. This brother was Deputy Commissioner at Hissar in 1857, and was killed by mutineers while in the discharge of his duties, his wife and child being murdered at the same time. The connection of the family with the Indian Civil Service has thus extended over eighty years. When Sir John came to India in 1806, Haileybury had not yet been instituted. His eldest son, John, was trained there, while Sir William entered the service under the competitive system.

The first few years of Sir William's life in India were spent in the usual manner: in dispensing justice, superintending public works, inspecting schools, receiving petitions, and mingling freely with all classes of the people. After serving in the revenue department for several years, Sir William entered the judicial department and held the office of Judge and Sessions Judge at Karachi, Ahmednagar, Poona, and other important towns. He was also Judicial Commissioner for Sind. In 1866 he was appointed to the Secretariat by Sir Bartle Frere; and in 1870-72 he acted as Secretary to the Government of Sir Seymour Fitzgerald in the political, educational, and judicial departments. During this period he took much interest in the prosperity of the Native States, and assisted in the negotiations which resulted in the establishment of the Rajasthani Court in Kathiawar. In 1882 he was appointed District and Sessions Judge at Poona, and Agent for the Sirdars in the Deccan, and in 1885 he acted as a Judge of the High Court of Bombay. He especially identified himself in endeavours to improve the position of the agricultural population in regard to the Government claim to the land tax on the one hand, and its responsibilities towards the money-lenders on the other, and urged on the Government the desirability of limiting the amount of revenue enhancements, and making the land-tax fixed and moderate. In 1878 he read a paper before the East India Association in London, entitled: "The Village Panchayat: Conciliation a Remedy for Agrarian Disorders in India." This paper had reference to the Deccan riots of 1875, and advocated the establishment of Courts of Arbitration in rural districts. The subject was subsequently taken up by the Association, which memorialized the Secretary of State for India in favor of the scheme. In 1880 Sir William published a pamphlet—"A Permanent Settlement for the Dekkhan"—which dealt with the disputes between the raiyats and the money lenders. He proposed to have a permanent settlement in kind, equal to one-sixteenth of the gross produce, commutable at the will of the cultivator for a quit rent in kind. To relieve the raiyat from the pressure of the heavy rate of interest which he has to pay to the money-lender he proposed the establishment of Agricultural Banks in India, which scheme was approved by the Government of Lord Ripon. Although, however, the Supreme Government equally with that of Bombay looked favourably upon the proposals, the India Office stepped in and effectually barred the way of this reform. Into this scheme of Agricultural Banks, as worked in Germany and Italy with success, Sir William threw himself heart and soul. He published a pamphlet on the subject, in which he gave a historical sketch of the system and advocated its extension to India. This he followed up in England, and gave a lecture in Exeter Hall, London, on the "Poona Raiyats' Bank," Mr. John Bright presiding on the occasion. He also brought the scheme before the Manchester Chamber of Commerce, who presented an address to the Secretary of State in support of the movement. At the invitation of the London Institution he gave a lecture before that body, the subject being "The Indian Raiyat as a Member of the Village Community." The object of this lecture was to support the principle of Local Self-Government. This was followed by another pamphlet entitled, "Edmund Burke and the Indian Bureaucracy," in which he advocated the reform of the Council of the Secretary of State for India. As a tribute to his researches into the subject, he was invited by the Committee of Management to preside over the section dealing with Colonial land tenures at the International Congress, held at Amsterdam in 1883.

In India the various measures which he has from time to time proposed have generally received strong support from native public opinion. Sir William was always willing to give his aid to educational institutions of every grade, and has shown a strong sympathy with the aspirations of the educated native classes. He co-operated with them in establishing a high school for girls at Poona, and was Chairman of the Deccan Education Society—an independent Board which superintends the working of the Fergusson College and the new English School at Poona. His labours in these various directions have been appreciated by the people of India, and have led to repeated manifestations of goodwill on the part of the Natives. For example, when he left Karachi his friends built a "Wedderburn Girls' School," and when he left Ahmednagar they founded a "Lady Wedderburn Scholarship" in the Female Normal School at Poona. "Progress" has ever been his motto, as will be seen from the following extract of a speech delivered by him at a Durbar to the Sirdars of the Deccan held in 1884 in commemoration of the birthday of the Queen-Empress. "Development," he said, "is needed more than change. We do not want to import that which is foreign, but to restore that which belongs to India by

nature and inheritance. And when we look to past history we find much to encourage. For Indian ladies of high family were celebrated not only for their gentleness and household management, but also for their cultivated intelligence and for the ability with which they conducted the affairs of State. So, looking to the future we may well hope that care and culture will bear their natural fruit, and we may perhaps see revived the ideal characters of ancient times, the princesses of the golden age, like your classic Sakuntala, of whom the great poet Goethe says, that in naming her you sum up all that is most beautiful in heaven and in earth."

When Sir William left the Bench of the High Court in 1885, he resumed his seat in the Secretariat as Acting Chief Secretary to the Government of Bombay, a post which he is universally admitted to have occupied with marked distinction and success until his retirement from the service, after twenty-five years arduous official work, during which time he had gained the goodwill of all sections of the community. Proof of his popularity is shown by such remarks as the following which appeared in various local journals. His name, it was said, had become "a household word;" he was stated to have "rendered yeoman's service to the cause of native interests;" to have "endeared himself to the people by his indefatigable zeal to advance their material prosperity;" that "no judge had ever won such a favorable popular opinion, and had earned for himself such a worthy name;" and that "next to the Marquess of Ripon he occupied a place in their hearts." The *Indu Prakash* summed up the feeling of the people so well, that we cannot forbear giving a more extended excerpt from its columns. Sir William Wedderburn, it said, "chose for his labour of love the noble task of co-operating with the natives in political work, and in so doing he entitled himself to their special gratitude, because his co-operation worked for a long time to his personal disadvantage. But he cared not, and with a praiseworthy doggedness of purpose, which a Scotchman more than anyone else is said to take with him wherever he goes as if it were his birthright, he persevered in the course he had chosen, and worked for the people and with the people, with admirable pluck and alacrity."

We have shown the feeling of the people of India towards Sir William Wedderburn as expressed by the Press, and it now remains to note the remarkable scenes which occurred upon his final departure for England. By special request he journeyed to Poona and visited the Lawad, the Sanskrit School, and the Girls' High School, the establishment of which he had encouraged by contributing Rs. 10,000 in the name of his brother, the late Sir David Wedderburn, also the Fergusson College, at each of which places interesting farewell ceremonies took place. At the Sanskrit School the proceedings were specially interesting, a number of learned Sha'stris, who rarely appear in public, having assembled to grace the occasion with their presence. Mahamahupadhyay Ram Sha'stri Apte on their behalf expressed in Sanskrit verse their acknowledgment to Sir William Wedderburn of his efforts for the revival of ancient learning, and presented to him a cocoanut by way of benediction, as an emblem of all earthly blessings. He next proceeded to the Jumatkhana, where he was entertained by the High Priest of the Borahs and other leaders of the Mahomedan community, and finally attended a conversazione in the Town Hall, where the leading merchants and other citizens had assembled to express their regret at his departure. In Bombay a crowded and enthusiastic meeting was held in the Town Hall, Sir Jamsetji Jijibhoy presiding, and twenty-five thousand rupees were subscribed on the spot, with a view to some memorial of public utility. Various farewell entertainments were also given, whilst at a Hindustani operatic performance presented in his honor at the Alfred Theatre a special song composed for the occasion was sung by the company. At the close of the entertainment a large garland was placed round Sir William's neck, and the whole audience shouted the warmest farewells to one who had proved himself so genuine a friend.

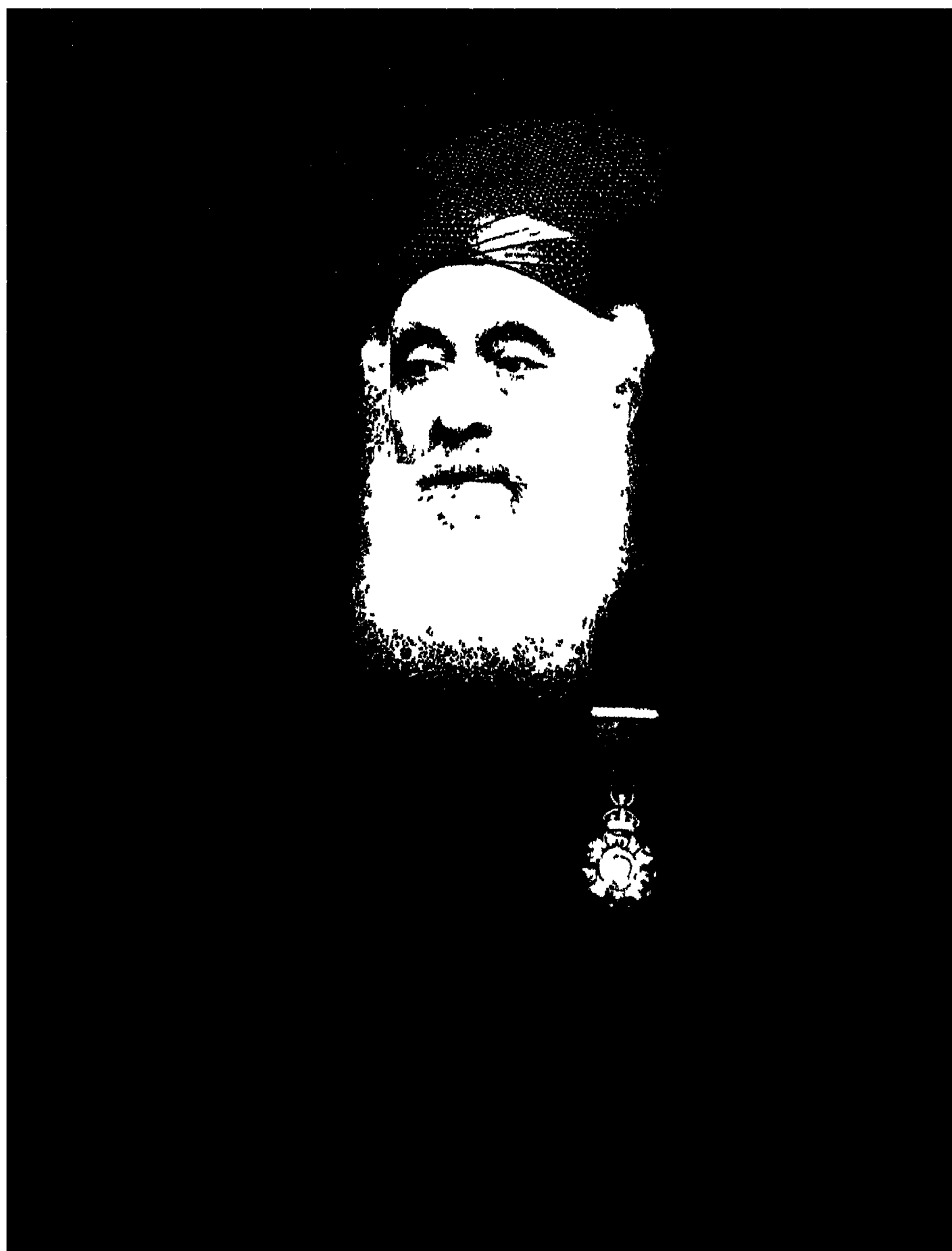
In an extraordinary *Gazette*, after testifying to the value of Sir William's judicial work, Government appended the following emphatic note:—"The usefulness and the influence of the Civil Service are mainly due to the fact that the members of that service have never been wanting in sympathy with the people, and in all earnest desire to promote their welfare. These qualities Sir W. Wedderburn has exhibited in a very conspicuous manner. His enthusiasm in the cause of education, and his anxiety to promote all measures which would, in his opinion, conduce to the moral and material progress of the natives of this country, have, as His Excellency in Council believes, won for Sir W. Wedderburn the confidence and the gratitude of those in whose cause he has laboured."

The closing scene of his departure was marked by great enthusiasm, and is thus described by the *Bombay Gazette*:—"Long before Sir William arrived at the Apollo Bunder, a large number of his friends and admirers—representative members of different classes of native society—had assembled for the purpose of wishing him a pleasant voyage homeward. Some of the Native Chiefs now in Bombay were also present, among them being the Raja of Dhurumpore, the Thakore of Wadhwan, and Coover Sawantsinghjee of Palitana. * * * Until Sir William came up to the bunder, the friends who had assembled to do him honor expressed but one common feeling of regret at the departure of one who in every position occupied by him in the service of the State had shown himself at all times a well-wisher of the Indian people. 'We are losing a true friend,' was the remark repeated from mouth

to mouth. Precisely at 4 p.m. Sir William Wedderburn drove up to the bund. He was surrounded by his friends, who all wished him God-speed. Sir William was, perhaps, little prepared for the ordeal to which he was next subjected. His friends vied with one another in putting garlands of flowers round his neck so as nearly to smother him with their floral offerings. All the way from the carriage to the bottom of the landing steps this singular manifestation of good-will continued, and was stopped only when Sir William and some friends leapt in to the barge kept ready for him. Oft-repeated cheers were then given him as the barge moved away from the shore."

Since Sir William Wedderburn's retirement from India he has been placed on the Commission of the Peace for Gloucestershire; and has been selected as the Liberal candidate for North Ayrshire at the next parliamentary election.





Pestonjee Hormusjee Gama, Esq.



Pestonjee Hormusjee Cama, Esq., C.I.E.



AMONGST the several Parsi families who emigrated from Guzerat to Bombay in the early part of the last century, and have since risen to positions of affluence and importance, the Camas have always occupied an honorable place by reason of their commercial enterprise and success; by their benevolence, and by their earnest and practical exertions in the cause of social and religious reforms in their own community. The most prominent member of the family was the late Mr. Cursetjee Nasserwanjee, who ever stood foremost as a patron of female education, and of educated natives, and had distinguished himself in other ways by his broad and enlightened views.

The founder of the Cama family was a Camajee Cooverjee, who came to Bombay about the year 1735, and took service in the local Government Treasury, where, in a short time, he was promoted to a respectable position. He had two sons—Muncherjee and Eduljee—who carried on trade in a small way with up-country, subsequently extending their business to China. Muncherjee's son—Hormusjee—the father of the subject of this brief article, commenced life as a clerk in a mercantile firm, and afterwards started in business, in partnership with his brothers. He died in 1828, at the age of forty-four.

Shortly after his death, his sons started, in Bombay, a firm in partnership, which was dissolved in 1871. In 1855, in conjunction with two other firms, of which the principal members belonged to the Cama family, was started the very first Indian house of business in London, under the style and designation of Cama & Co. This house, by its straightforward and upright character, soon commanded the respect of all those mercantile men with whom it came into contact; the Bank of England, who were their bankers, entertaining a very high opinion of them. The firm successfully conducted an extensive business for nine years, at the end of which period it dissolved itself after making large profits; and from it arose three separate and wealthy firms, in which the members of the Cama family again were the principal partners. Ill-health had compelled Mr. Pestonjee Cama to lead a retired life for several years previous to the actual dissolution of the firm. But, though living in retirement, he has always been a consistent, though a quiet, supporter of all public and charitable movements in the City; and on relinquishing business, he, conjointly with his brother, set apart in trust for charitable purposes the sum of Rs. 1,25,000, in memory of their father. The act, however, which has brought him prominently before the public, both in India and in England, is his recent benefaction of the sum of Rs. 1,64,000 for the foundation of an Hospital for Females and Children in Bombay, called after him—The Cama Hospital.

The subject of a female medical profession for India formed the theme of the meeting held at the Mansion House in July last. If medical aid is to be brought within the reach of the women of India, it can only be done by the agency of female practitioners. Considerations of caste, and the prejudices matured and fostered during centuries of domestic seclusion, in accordance with the traditions of local life and religion, combined to shut out whole classes of the Indian community—notably the Mahomedan and Hindu sections—from enjoyment of the advantages of scientific treatment of the various ills incidental to humanity. When Lady Dufferin left England in 1884, in company with her husband, who had been appointed to the exalted office of Viceroy of India, Her Majesty the Queen, ever solicitous for the welfare of her subjects wherever they may be, impressed upon her ladyship the serious necessity of devising some scheme for rendering medical aid to Indian women. Accordingly Lady Dufferin, immediately upon taking up her place at the head of Indian society, addressed herself to the task of ascertaining the actual facts. She found that, though isolated efforts had been made in the direction indicated, they had not been based upon foundations of the necessary solidity. The Madras University had expressed its willingness to allow women to participate, under proper conditions, in the teaching and the distinctions of its medical schools; and in Bombay the labours of several philanthropic gentlemen, notably

Mr. George Kettridge and Mr. Sorabjee Shapoorjee Bengallee, were a suitable preliminary to the foundation of the hospital to which we are now referring; while the missionaries in Bengal, and indeed throughout India, recognising the want, had been in the habit of supplying medical aid to women and children for years past.

Thus it will be seen that there was no lack of recognition, both public and private, of the necessity of the work, to the execution of which Her Majesty had directed Lady Dufferin's attention; and inquiries instituted on the spot resulted in the conviction that no time should be lost in the matter. Accordingly, in 1885, was founded the National Association for Supplying Female Medical Aid to the Women of India, Her Majesty the Queen naturally occupying the post of patron. This may be said to be the creation of a Female Medical Profession for India. Those who desire to have full details of this far-reaching scheme of benevolence may consult the record of the three years' work achieved by the Association which we owe to the graceful pen of the Marchioness of Dufferin and Ava. Here may be mentioned one fact in connexion therewith. The female population of India which came under the beneficent operation of this institution was found to be in excess of one hundred millions. When we reflect upon all that is involved in the bare statement of this fact,—upon the vast area of neglect and suffering, hitherto without hope of relief,—the momentous importance of a female medical profession for India reveals itself to the mind without the need of a word of comment.

The foundation-stone of the Cama Hospital was laid by His Royal Highness the Duke of Connaught, on the 22nd of November, 1883, and the building was opened on the 30th of July, 1886, by Lord Reay, when His Excellency delivered a speech, which, as evincing his marked appreciation of the necessity of such an institution and of the donor's munificent gift, is eminently worthy of reproduction here. His Lordship said:—"The foundation-stone of this building was laid by one of Her Majesty's sons; and we may take it for granted, because we have it from her gracious lips herself, that there is no movement in India which to such an extent commands Her Majesty's personal interest as the movement which to-day receives such a special impetus by the erection of this magnificent building. To you, Mr. Cama, are due not only the thanks of your own community, not only of this living generation, but the thanks of future unborn generations. You, representing an ancient and honoured name, settled no more than a century-and-a-half among the Bombay community, you to-day have added to the honours of that name by this great act of princely munificence. The Parsi community have always been distinguished for the noble aid they have given to those movements which in their day required as much private and individual initiative as the assistance of Government. You, Mr. Cama, have been fortunately inspired in feeling instinctively what was one of the most crying wants of the present day. You yourself, leading a life which secured your absence from a hospital, have felt that for others the presence of a hospital is not only necessary, but absolutely imperative. I hope that the Parsi community will always follow in the lead you have given them; and, although I have lately seen remarks to the effect that some of the community were contemplating to wander from the Bombay Presidency, I hope my friend opposite, the representative of His Imperial Majesty the Shah, will in his next dispatch assure His Imperial Majesty that we are not at all prepared to part company with the Parsis. You, Mr. Cama, have not only by this one act of benevolence given a good example, but you have preached a lesson all your life by the sympathy and by the purity of your life. Mr. Cama, this day will be to you, will be to your sons, to your grandsons, and I may add to your great grandsons, a day which you will never forget. I am sure that, if communities are to prosper, it is by increasing in their midst the number of men, who, like yourself, know how to employ their capital to the best advantage of the community. * * * Your name will be associated with the names of men who live in the annals of English history, such men as Salt, Mason, Baxter and others, too numerous to mention. If I am asked what is the characteristic which most distinguishes English society from all Continental and foreign societies, I would say that it is the large number of men, both in England and the United States of America, whose great ambition, whose great aim is to use the money they have earned in that way. Let me finish only by reminding this audience of the very appropriate words spoken by a Benedictine monk to M. Taine. The monk said to him: 'Everything has been improved in France except character.' Now, ladies and gentlemen, what we want is to improve and to exalt the English and the Indian character, both in India, both simultaneously, both by the same means; and you, Mr. Cama, have to-day shown how that can be done. Let me offer you—and I am proud at the moment to be their representative—let me offer you the thanks of your own countrymen. Your name will live in their hearts now and hereafter. May their prayers be heard."

Mr. Cama is now about seventy years of age. On the 1st January, 1887, he was admitted into the Order of the Indian Empire.



Gourishanker Codeshanker, Esq.



Gourishanker Oodeshanker, Esq., C.S.I.



AMONGST the smaller Native States of India we frequently find men in responsible positions carrying on the work of government in a quiet and unostentatious manner, and yet fulfilling duties which, if executed in a more extended sphere, would earn for them wide admiration and fame. Dewans like the late Sir Salar Jung and Sir Madava Row are universally known, and their work in their respective States has achieved for them great renown. In the less important territories, administrators work in a more subdued light, and, unless some casual event brings them into prominence, they terminate their careers in comparative obscurity, their good works alone remaining as testimony of their skill. Such, amongst the class of men thus portrayed, is Mr. Gourishanker Oodeshanker—"one of the best and ablest modern native statesmen," in Sir Bartle Frere's words,—who for many years acted as Dewan of the first-class State of Bhavnagar in Kathiawar. He is one of the old school, modest and unassuming. This gentleman is probably little known beyond the limits of Kathiawar, although his work entitles him to a high place in the good opinion of his countrymen, and his career, instructive and interesting as it is, has seldom formed the subject of public comment.

Mr. Gourishanker was born at Gogo, in Kathiawar, on the 21st August, 1805. He attended when young an indigenous vernacular school in his native place, and received as good an education as could in those days be procured. At the age of seventeen, or in the year 1822, he first entered the service of the Bhavnagar Durbar, being employed in the Political Department at a salary of 25 rupees a month. The head of this department was Desai Shevakaram Rajaram, who officiated as the agent of the Bhavnagar Durbar in the Political Agency then only recently established at Rajkote. This officer was so well satisfied with the work of the young man, that at the close of a year's service he employed him as his confidential assistant in the Kundlá Mahal under Bhavnagar, the revenue management of which was in his hands. About this time some disputes arose amongst the Kathi Kermans, a lawless tribe inhabiting the Kundla Pergunna, and, as a result, the country was laid waste, villages were destroyed, and the peaceable peasant population of the country put to the sword. Those were days when the duties of officials were not confined to mere routine labour, but when every man was obliged to carry arms, and to know how to use them if occasion required. At this critical juncture Mr. Gourishanker was not found wanting. He connected himself with the *Sebandi*, the military force of the State, kept watch night and day, and acted so vigorously against the disturbers of the peace that quiet was soon restored and the collection of the revenue was secured. The services he rendered to the State on this occasion recommended him to the notice of the reigning Chief, His Highness Vijayashangji, who was so favorably impressed with the young man's ability that he appointed him to conduct an important appeal which he had preferred in the British Chief Court at Surat; a case which, both for the sake of clearness in narrating and for the information of the reader, is worth some explanation. In the declining years of Vakatasangji, the father of His Highness Vijayashangji, the British Government had deprived the State of its civil and criminal jurisdiction over those villages, including the capital itself, which paid tribute to the Peshwa; and in 1816 a regulation was passed by which the Chief himself was made amenable to the civil and criminal laws of the British Government. This change in the status of the Chief seriously affected his influence with his subjects, and involved him in troubles which were most galling to a man in his position. One effect of the loss of jurisdiction was, that he was compelled to defend suits brought against him in British Courts by his own subjects. Those who are acquainted with the value attached by Native Chiefs to personal dignity, will readily understand how irritating this provision must have been, and how reluctantly the Chief must have acknowledged the power of the British authorities to try matters in which he was concerned. But his feelings had to give way to the force of circumstances, and thus it happened that a Bhavnagar merchant brought an action against him in the Civil Court at Ahmedabad for the sum of Rs. 11,77,500, alleged

to have been lent to the Maharaja Vakatasangji. The case was heard in 1825 before Mr. Jones, the Zillah Judge of Ahmedabad, who passed a decree in favor of the Chief. Against this decision the plaintiff in the case appealed in the Saddar Adaulat at Surat, and when the question of jurisdiction was minutely gone into, the Chief's case was so ably advocated by Mr. Gourishanker, that in the end the British Government was compelled to pass a special Regulation by virtue of which the suit was dismissed.

Mr. Gourishanker was detained at Surat for nearly three years by these proceedings, and during that time certain disputes having arisen regarding the relations of the Bhavnagar State with the British Government, he was employed by the Thakore to conduct the correspondence in the matter. He was also entrusted with the revenue management of the Daskroi Mahal, under Bhavnagar, and filled the office from the year 1830 to 1834. Mr. Gourishanker's tact and business ability recommended him to favor, and he was frequently entrusted with official correspondence of a delicate and difficult character. Amongst other matters he was charged with the settlement of some troubles which had arisen owing to the ravages of the Khasia Kolis of the Mahawa Pergunna. The Bhavnagar Durbar was desirous of expelling these turbulent individuals from the State, and with that end in view Mr. Gourishanker was despatched to Bombay to seek the aid and co-operation of the British Government. He stayed in Bombay for about six months, and so well fulfilled his mission that soon after his return to Bhavnagar, towards the close of 1839, he was appointed Assistant Karbhari, or Dewan of the State, which position he occupied until 1846, being principally engaged during the time in settling disputes arising between the political and regulation districts. In 1847 he reached a further and supreme step in the path of promotion, being elevated to the position of Dewan.

As was the case with many Native States in those days, the Bhavnagar Durbar maintained a large force of Arab mercenaries for the protection of its territories. These troops were the source of great expense, and contributed in no small degree to the financial embarrassments which called for Mr. Gourishanker's attention when he assumed office. Some years previously, the Thakore Vuktsinghji had passed a guarantee to Nasir, the jemadar of the force, for a very large sum of money, and the pay of the troops being also greatly in arrears owing to the want of funds, an enormous debt had accumulated. In 1836 the descendants of Nasir, finding that there was no chance of the debt being liquidated, adopted the bold course of seizing by force the Mhowa district, one of the fairest portions of the State, as security for their claim. The Durbar was too much in the power of the Arab adventurers to offer any effectual resistance to this lawless proceeding; and the usurpers were enabled to establish their supremacy so effectually, that even the State officer located in the district was continually subjected to all kinds of irritation and insult at their hands. Nor were the Arabs the only persons to whom the State was indebted. For years the Durbar had been incurring debts to various people, until at length the solvency of the State became seriously affected. In addition to the claim of the Arabs, which amounted to an enormous sum, as much as Rs. 16,00,000 was due in other quarters, principally to money lenders and merchants who had made advances to the rulers of Bhavnagar. The existing liabilities were sufficient in themselves to call for the exercise of great skill and watchfulness in the Government, but unfortunately they did not constitute the only difficulty with which the new Dewan had to deal. Amongst many things which tended to increase the financial embarrassments under which the province laboured, was a drain of about Rs. 1,500 a month from the State exchequer on account of no less than seventy mohsuls, or summonses, served upon it by the Political Agent for as many claims and suits, which were either pending or had been adjudged against the State. The payment of these fees was not only an indignity, but in the impecunious condition of the territory it was a real hardship. No sooner had Mr. Gourishanker assumed the reins of office than he directed his attention to these and other evils under which the administration suffered. The formidable claims of the Arabs were examined, and immediate steps were taken to relieve the State of a difficulty which at one time threatened its very existence, besides being a standing menace to the Thakore's authority. By degrees this large debt was paid off, and in 1851 Mr. Gourishanker had the satisfaction of seeing the Mhowa district restored to the uninterrupted authority of the Prince. The other creditors of the Government were also dealt with, and in the course of a few years their claims were all either paid off or amicably settled, and thus the State was rescued from a very serious pecuniary position, which if it had been allowed to continue might have resulted in the interference of the British Government. Whilst engaged upon this work, Mr. Gourishanker did not lose sight of the minor, but still very important question, of the payment of the mohosul fees, to which reference has just been made. Colonel Lang, the then Political Agent of Kathiawar, was officially addressed on the subject, and he was so impressed with the justice of the application made to him, that he withdrew all the mohosuls, and the State was thenceforth permanently freed from a distasteful and vexatious levy, which had given rise to much annoyance and difficulty. These settlements were all very important achievements, tending in a large degree

the State from the serious complications into which it had fallen, but they formed only a part of Gourishanker's work at this period. Kathiawar is an aggregation of petty principalities, the territories of which overlap and mingle with each other in such a manner as to make it very difficult to know where one State leaves off and the other begins. The Bhavnagar territory, for instance, is surrounded by seven hundred different boundaries, and, as may be supposed, boundary questions have ever formed a fruitful subject of dispute in the history of the State. Mr. Gourishanker appears to have had great trouble in this direction in the early days of his Dewanship, but by indefatigable advocacy of his master's rights he, after years of toil, succeeded in obtaining a clear and permanent definement of the boundaries of Bhavnagar.

In addition to these matters, the Dewan devoted his attention to the claim which was preferred by His Highness the Nawab of Junagad on certain villages, seventy-six in number, which were in absolute possession and under the jurisdiction of Bhavnagar. After a lengthened investigation of this claim by various Political Agents, it was reported by Major le Grand Jacob in favor of Junagad. The Bhavnagar Durbar was thereupon ordered to restore some of the villages which were not included in Colonel Walker's settlement to Junagad; but subsequently the Bombay Government—deeming it unadvisable to compel Bhavnagar to give up the jurisdiction which it had so long enjoyed over this territory—directed the Political Agent to make a valuation of the revenue of the villages, with a view to the payment of a subsidy of an equal amount by Bhavnagar to Junagad. Mr. Gourishanker represented the Bhavnagar State in the making of this valuation, and by assiduous advocacy, accompanied by convincing proofs from old records in favor of Bhavnagar's lawful right to the disputed villages, he succeeded in convincing Colonel Lang, the Political Agent, that Junagad's claim was inadmissible. Eventually, through Colonel Lang's mediation, the subject was referred to arbitration, and a subsidy of Rs. 9,000 only was adjudged in favor of Junagad, and the Junagadha's claim for the said villages was finally disallowed. By this transaction, mainly through Mr. Gourishanker's exertions, territory at present yielding a revenue of three lakhs of rupees was preserved to Bhavnagar. Bearing in mind the fact that the dispute had already been well-nigh settled against Bhavnagar when Mr. Gourishanker took it in hand, it reflects credit on his persevering and skilful advocacy that such a result should have been secured. Another and even more successful achievement was carried through by Mr. Gourishanker in a similar matter. This question referred to a large portion of the Bhavnagar State, comprising 116 villages, which had been taken under British protection in 1815, owing to a misunderstanding of the act committed by a former Chief, through his over-zeal in the cause of the Hindu religion. Some years after his accession to office, the Dewan directed his efforts to the recovery of this territory, and with that end in view addressed repeated representations to the British authorities. The claims of the Bhavnagar Durbar for years met with no satisfactory response, but ultimately in 1866, during the governorship of Sir Bartle Frere, this tract of country was restored to the Bhavnagar jurisdiction. The Dewan was equally successful in procuring a recognition of the claims of the State in another matter of great financial importance. By Act XIX. of 1854, the Thakore's right to levy town duties was injuriously affected, and to compensate himself for the loss he sustained he withheld for several years feudatory and other charges due from him to the British Government. The question went through a course of protracted and somewhat angry discussion, but by Mr. Gourishanker's conciliatory policy it was set at rest in a satisfactory manner in 1859-60 by the conclusion of a treaty between the Thakore and Sir George Russell Clerk, on behalf of the Government of Bombay.

Mr. Gourishanker was mainly instrumental in introducing many improvements into Bhavnagar, which have worked a vast change for the better in the condition of the people. Previous to 1856 the whole of Kathiawar did not possess a school worthy of the name, and as a consequence the people of the province were in a very backward and degraded condition. Lord Elphinstone's noble efforts in the cause of education in Bombay attracted Mr. Gourishanker's attention, and he addressed himself with such vigour to the task of establishing schools, that, at the present time, there are in the City of Bhavnagar alone nearly a dozen, including a high school teaching up to the University entrance standard, while scattered over different parts of the State are as many as one hundred schools for boys, and about half-a-dozen schools for girls. The Dewan also greatly improved the revenue system, and rendered eminent service to the poorer class of cultivators by doing away with many of the imposts which are exacted from cultivators in Native States under different pretences, and which, in the hands of unscrupulous officials, are a powerful means of oppression. A Survey establishment has been introduced under the superintendence of an able officer, and a survey of all the land in the State has been made on the British Government system. The judicial administration was also reconstituted during Mr. Gourishanker's tenure of office. A complete code of laws, constructed on the lines of the British Penal Code, but adapted to local customs and requirements, was modelled, and regular Courts were established. The police force was likewise put in an efficient condition, and dacoits, who had formerly

defied the law with impunity, were run down and brought to justice. To Mr. Gourishanker was also due the establishment of an efficient and well-organized gaol in Bhavnagar, the system of discipline observed being based on that in vogue in the gaols of the Presidency town. It is, perhaps, in the City of Bhavnagar itself that the character of Mr. Gourishanker's administration can be best appreciated. Trade has been so well encouraged, and industries have been so carefully stimulated, that Bhavnagar is now one of the most flourishing and opulent ports between Bombay and Karachi. Bhavnagar has participated largely in the trade in cotton, which has grown to such important dimensions of late years, and of the total quantity of the staple exported from the Bombay Presidency, nearly one-half passes through its ports. Before Mr. Gourishanker's time the quantity of cotton grown in the State was comparatively small, and it is in a large measure owing to his liberal policy of constructing good roads and affording every facility for the transmission of the products to the markets, that the increase in the trade is due. He also adopted the same liberal course in encouraging the establishment of cotton mills and presses, and other industrial institutions calculated to increase the prosperity of the people. Whilst attention was being directed to the improvement of commerce, the material wants of the increasing population of the capital were not neglected. An efficient Public Works Department, established some years since by Mr. Gourishanker, and placed under the superintendence of a competent European engineer, was directed to provide the City with urgent requirements. One of the principal of these requirements was the provision of a plentiful water supply. This is brought from a river sixteen miles distant, by means of a canal, and it is stored in a large reservoir in the heart of the City, whence it is distributed to all quarters of the place. The department has also been employed in the construction of handsome and commodious buildings for the transaction of public business, of sewers, roads, and bridges, and of tanks, wells, bazaars, travellers' bungalows, and dharamsallas. Dispensaries have also been established in the capital and principal district towns, which have done much towards improving the public health and alleviating suffering humanity.

The British Government always entertained a high opinion of Mr. Gourishanker's abilities and integrity, and when the death of the late Thakore, Sir Juswuntsingji, necessitated the appointment of officers to carry on the administration during the minority of the present ruler, he was appointed joint administrator with a British officer, and for several years carried out the duties of that office with marked success, securing the approbation of more than one of Her Majesty's Secretaries of State for India. In 1877 he was created a Companion of the Star of India, in recognition of his meritorious services. In handing the decoration to Mr. Gourishanker, the Political Agent, Mr. Peile, expressed his gratification that the insignia should be delivered at his hands "to a Minister whose ability and independence I have observed with respect during an official intercourse of more than eighteen years, and whose character, in its strength and sagacity, is a worthy object of study and emulation to the men of his order." Mr. Gourishanker also received a silver medal at the time of the Delhi Imperial Assemblage. When, in 1879, increasing age and infirmities necessitated his retirement from the service of the State, he handed over his duties to his nephew, the late Mr. Samaldas Parmanandas, with the satisfaction of knowing that, mainly through his own exertions, the State had been, a generation before, rescued from a position of difficulty and no small danger, and placed on the firmest basis. He had been in the service of the Principality for 57 years, and was associated with the reigns of four Chiefs. He still takes a deep interest in all that affects its welfare, and gives the authorities when needed, the benefit of his long and varied experience.

Mr. Gourishanker Oodeshanker is loved and respected by all who know him, and it is the earnest hope of his numerous friends and admirers that he may be long spared to witness the beneficent action of the numerous reforms which he has been instrumental in introducing. It now only remains to mention, that the subject of this memoir a short time ago formally "renounced the world," and adopted the habit of a Sadhoo, or ascetic.





Framjee Nussarwanjee Patel, Esq.



Framjee Nusserwanjee Patel, Esq., J.P.



AMONGST the leading citizens who, during the present century have, by their benefactions, public spirit, and loyalty to Government tended to promote the greatness of Bombay, may be mentioned the aged and venerable Framjee Nusserwanjee Patel. Lord Northbrook, late Governor-General of India, happily said of him in a few words:—"The Parsis of Bombay are well represented now by the venerable Framjee Nusserwanjee, a man held in the highest honor by all classes in Bombay, and respected and beloved by the poor." He is naturally looked upon with respect as the oldest living member of the group of Parsi citizens, whose liberality and munificence gave their community a status and a prestige, which have raised them by a leap to the higher platform of social and political importance amongst the varied races of India. Mr. Framjee is now in his eighty-fifth year, having been born on the 24th of June, 1804. English education was a rarity in the first quarter of this century, and the number of English rudimentary schools in the Fort amounted to only one. At this school Mr. Framjee received his first education, and at the early age of fifteen he left it for the counter. He had the advantage of being closely connected with Native merchants who corresponded with England, and he steadily devoted himself to mercantile pursuits, his early life being characterised by an eager desire for work, combined with frugal and economical habits and marked self-dependence. These qualities gained for him the esteem and confidence of his relatives, who had established themselves as merchants at Bombay, and in 1827 he was a partner in the firm of Frith, Bomanjee & Co. Formerly, when there were no banks, the European firms in Bombay generally secured the assistance of wealthy Parsis as their bankers and brokers, but Mr. Framjee did not take up such a position, but founded a firm for himself and his sons with English gentlemen as partners, he being one of the few Parsi gentlemen who were partners in leading European firms. In 1848 he established the firm of Messrs. Wallace & Co., and continued in it until he finally retired from business in 1859, placing his son, Mr. Dhunjibhoy, in his stead until 1862. In the year 1863 Mr. Framjee started for his sons, Messrs. Dhunjibhoy and Sorabjee, a new firm in partnership with Mr. John Sands, and in correspondence with Messrs. Frith, Sands & Co. of London, under the name and style of Framjee, Sands & Co.

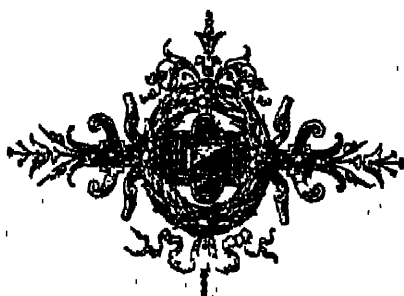
As a citizen, Mr. Framjee's services to his community date so far back as 1837, from which time up to the present he has ever been in the front rank of those who have either by their purse or by personal efforts, or by both, ministered to the educational, medical, and social wants of their people, and assisted in other public movements having for their object the relief of the poor and distressed. Though born in a pre-educational age, he has proved a steadfast friend to the cause of education, and has supported, and still supports, several schools, libraries, and similar institutions. His moral and pecuniary support of female education among the Parsis is especially worthy of notice. Forty years ago there were no schools in Bombay for the education of girls, but about this time, under the auspices of the Students' Literary and Scientific Society, founded by the Professors and *alumni* of the Elphinstone College, earnest efforts were made by Messrs. Dadabhai Naoroji, Naoroji Furdoonji, Sorabjee Shapoorjee Bengallee, and others to make a beginning in that direction. The path of these young men, however, was far from being a smooth one. They had not only to contend against the difficulty of obtaining funds, but of overcoming the conservative prejudices of the people, who did not then see the necessity or the propriety of education being imparted to their daughters. Hence the support, moral as well as pecuniary, of the leading and wealthy Parsis was absolutely and indispensably needed towards the fulfilment of the scheme. In Mr. Framjee Nusserwanjee Patel, and in two or three members of the well-known Cama family, they found courageous and liberal patrons. In 1857 Mr. Framjee formed the Zoroastrian Girls' School Association, and took over the charge of the Parsi Girls' Schools from the Students' Literary and Scientific Society. As the President

of the former, he has sedulously watched over the well-being of these schools, and has been continually assisting them with funds.

The most signal service, however, which Mr. Framjee has rendered to his own community is in connection with the efforts made by the Parsis to obtain legislative enactments regulating marriage, divorce, and succession in their community, which were involved in all but hopeless confusion and ever-recurring perplexity and uncertainty. The Parsis exerted themselves to remedy this state of things so far back as the year 1835, by appealing to Government to grant them enactments suitable to their social requirements, but without any result until 1865, after exertions extending over another decade. In 1855, the Parsi Law Association was formed, of which Mr. Framjee was the President, in which capacity his services were most useful in enabling that body to put before the Government a clear and intelligent statement of their needs, and the grounds on which legislative interference was invoked to put an end to the existing anarchy. In 1861, the Bombay Government appointed the Parsi Law Commission, of which the distinguished jurist, Sir Joseph Arnold, was the President, and Mr. Justice Newton, Mr. Framjee Nusserwanjee Patel, and Mody Rustomjee Khurshedjee Davur, the recognised head of the Parsis of Surat, were the members. The report of the Commission, and the strenuous advocacy of the Honourable Henry Lacon Anderson, who had charge of these Bills in their transit through the Legislative Council, led to the passing of the Parsi Marriage and Divorce Act, and the Parsi Intestate and Succession Act. This was a consummation devoutly wished for, and the advice and assistance which Mr. Framjee rendered to the Law Commission were warmly acknowledged. These Acts came into force on the 1st September, 1865, and Mr. Framjee was the first delegate appointed to the Parsi Chief Matrimonial Court of Bombay.

In 1848, Mr. Framjee was appointed a Member of the Board of Education. In 1857 he was made a Justice of the Peace for Bombay. In 1866, he was nominated a Member of the Local Legislative Council; and in the following year he was appointed a Fellow of the Bombay University. He is, besides, on the directorate of several charitable and other institutions. His charities and contributions to public objects amount to upwards of Rs. 3,00,000. Some years ago he was asked to sit for his portrait, which has been placed in the Council Hall at Poona.

Although Mr. Framjee has long since passed the proverbial limit of three-score and ten, he being now in his eighty-fifth year, he is in the enjoyment of excellent health, and in undiminished powers of mind. He has lived to see three generations of his children. His eldest son, Mr. Dhunjibhoy, is a diligent student of the sacred literature of the Parsis, and his second son, Mr. Sorabjee, is a shrewd and successful merchant of high standing.





The late Major Evans Bell.



The Late Major Evans Bell.



THE untiring and disinterested character of the labours, almost of a lifetime, of Major Evans Bell, as a champion of the wrongs and grievances of the Princes and of the people of India, entitles him to a high and honorable place in the list, short as it is, of that country's best and truest friends amongst the members of the ruling race. Earnest, fearless, and utterly unselfish in the cause he advocated, Major Bell earned for himself the only distinction he cared to gain—viz., the approbation of his own conscience, and the gratitude of the country on whose behalf he unceasingly worked.

Thomas Evans Bell, a son of Mr. William Bell, a merchant of London, was born on November 11, 1825. He was educated at Wandsworth, and although the range of subjects taught was not extensive, yet his love of reading led him to acquire an acquaintance with a vast variety of subjects, and his methodical habits and regard for order enabled him to apply the information thus gained to the utmost advantage. Unlike the traditional senior wrangler of Cambridge University, whose mind was so stored with knowledge that he could never get at anything he wanted, Evans Bell, by the cultivation of method, was seldom at a loss on any subject with which he had more than a passing acquaintance, and this faculty of storing information served him in good stead in after life. On leaving school a cadetship in the East India Company's Army was offered him, whereupon he at once applied himself to the task of learning Hindustani, and in 1841 sailed for Madras. Arrived there, after a three months' passage, then considered a good voyage, Evans Bell was gazetted to the 2nd Regiment of Madras Europeans, at that time stationed at the Presidency, but afterwards transferred to Bangalore. For twelve years his life was comparatively uneventful, save that during that period he twice visited England and gave to the world a small volume entitled "The Task of To-day." It is only necessary now to make mention of this little book, as we shall deal with Major Bell's literary productions later on. It was not until the year 1854 that Evans Bell, then a lieutenant, came prominently under public notice. At that period he was withdrawn from his regiment in order to join the civil staff employed in the administration of the newly-annexed province of Nagpore, and a year later he was appointed Assistant Commissioner of the province and Assistant Agent to the Governor-General. It was little to be anticipated when Evans Bell, then raised to the rank of a captain, assumed these responsible duties, that within a comparatively short period he would become embroiled with the officials and compelled to resign his appointment. This, however, was so; and instead of the fact redounding to his discredit, the causes which led to his official "disgrace" must ever be regarded as among the best evidences of his honorable, disinterested, and self-sacrificing motives. Briefly the story of this embroglio may be told thus. On the death of the Raja in 1853, Nagpore was annexed by the English Government, but at the time of the conversion of the State into British territory it was clearly agreed that the Ranees and principal ladies of the harem, and others dependent upon the deceased Raja, should have ample provision, consonant with their dignity, made for their support. As, however, no specific sum was stated, the royal ladies and others were completely at the mercy of the supreme Government, and in Lord Dalhousie they found anything but a sympathising or considerate ruler. The incomes allotted them were miserably insufficient, and a great grievance in particular was felt that no provision whatever had been made for Janoji Bhonsla, the adopted son of the late Raja. More than this, the personal property and private treasure of the deceased ruler was asserted by the supreme Government to belong to the State of Nagpore, and on that State ceasing to exist, the entire accumulation of riches was transferred to Calcutta. The Ranees were naturally anxious that the unwritten contract should be fairly carried out, also that their adopted son should be fittingly provided for, and they urged upon Mr. George Plowden, the Commissioner of Nagpore, to press their claims upon the Government. Mr. Plowden, like a certain celebrated surgeon, ever had "his mouth full of promises;" he not only agreed that the requests were reasonable, but paid a formal

visit to the palace, and in the presence of Janoji Bhonsla, the principal Native sirdars, and of the Ranees, who remained behind the purdah, pledged himself to apply to Government to execute their wishes. But Mr. Plowden was essentially a man of inaction. Easy-going, pliant, and procrastinating, his rule of life apparently was never to do to-day what could be put off till to-morrow. Months went by and still he did nothing. Not that he was altogether insincere, but to his view—careless of what effect his inaction might have upon the family and Native opinion—the matter did not press for settlement, and so he shelved it indefinitely. Unfortunately both for him and for the subject of this memoir, the official medium of communication between the Commissioner and the Ranees was Captain Evans Bell. In vain did Bell urge upon Mr. Plowden to keep faith with the Bhonsla family; in vain he pointed out the insufficiency of the stipends allotted to them, and emphasised the growing discontent amongst the principal natives at the treatment experienced by the royal family. Plowden still did nothing. Then occurred the terrible outbreak of 1857, when a wave of revolution swept over portions of the peninsula and threatened to engulf the Government. The Sepoys were in arms; the Madras army needed little incentive to join in the revolt, and for a time all eyes were centred upon Hyderabad and Nagpore. Had not these two States remained loyal, there is little doubt that British rule would have ceased, at least for a time, in India. But Salar Jung stood firm, and although the population of Nagpore were ripe for rebellion, the timely influence of the Ranees checked disaffection. Every influence that could be brought to bear was brought, every action that could be taken was taken by them on behalf of the British Government, and without doubt their interference had much to do in the prevention of the spread of the Mutiny. Still Mr. Plowden took no action, and it is alleged that he not only did not fulfil his pledged word, but he did not even report the loyal action of the Ranees to the supreme Government. Naturally the Bhonsla family were furious, and from discrediting Mr. Plowden they came to mistrust Captain Evans Bell. This being the position of affairs, the latter resolved upon an extreme course, which amounted to an act of official insubordination—viz., to write himself to the supreme Government. A single breach of official etiquette might have been condoned, but Bell was not a man to do things by halves; he sent letter after letter, his language becoming stronger and stronger, until at last the Government had no option but to remove him from his post for insubordination and to dismiss Mr. Plowden from his position for dereliction of duty. It is but right, however, to note that the Secretary of State, whilst condemning Bell's "insubordination," acknowledged that his proceedings had been "honest, fearless, and unselfish." Undoubtedly the loss to Bell was great, but he had his reward, the only guerdon for which a man of his calibre would crave. Writing to his brother on the 11th of May, 1860, he says:—"All the measures of compensation to the Bhonsla family recommended by me have now been approved and carried out by Lord Canning." In another letter written just before his departure from Nagpore he said:—"All the people have, English and Native, been very kind to me, and the latter very grateful. In fact, if I were to tell you all that the young Raja and his relations have said, and describe the tears that they have shed, and the prostrations they have offered to make during our leave-taking, and the offers they have made in the Oriental fashion, but most *seriously*, to load me with gold and jewels, you would never allow anyone to say, as Europeans often do, that natives are never grateful. Alas! few natives have reason to be grateful to Europeans; and in good truth, the Bhonsla family have little reason to be grateful to me, for all that I did was quite unavoidable on my part. The young Raja and the Ranees gave me a dinner at the palace, at which all the gentlemen at Setabuldee and two or three from Kamptee were present, and to-night the father of Janoji Bhonsla gives an entertainment to fourteen or fifteen gentlemen in my honor at the house of the Deputy Commissioner." Truly Bell had reason to be satisfied with the result of his exertions, for though he himself suffered somewhat seriously, the cause for which he laboured had triumphed in every point.

On leaving Nagpore, in September 1860, Evans Bell started for Madras, but took Calcutta on his way in order to have an interview with Lord Canning. His reception by the Viceroy can best be told in his own words, as extracted from his diary. "21st October.—Was received by Lord Canning at nine o'clock—he gave me credit for good intentions in assailing Mr. Plowden, and also in advocating the Bhonsla's cause, though he said in a hesitating way, 'I can't help thinking there was a spice of—a spice of—hum-hum—' and broke down. He then said very decidedly and repeatedly, that discipline was as essential in civil affairs as in military; that he never had tolerated or would tolerate such insubordination as mine; that he could not have asked Mr. Plowden or Major Elliot, or any Commissioner of Nagpore, to keep me there after what had occurred; that he made every allowance for me, and that he understood quite well how much my proceedings were due to Mr. Plowden's misconduct, but that he could not admit that I had any claim to be immediately transferred from Nagpore to another appointment, and that he considered I had been treated very leniently. * * * His manner was not disagreeable, and he shook hands with me when I took leave. * * * Lord Canning has a finely-shaped head and well-bred appearance, a fair thin skin and white hands, but he has an awkward manner

of opening his mouth into an oval form when speaking, which spoils the effect of everything he says. His lips are very thin, and the mouth weak in expression. He has also the nervous irritable manner, ready to start into querulous or angry excitement at small provocation, of the inveterate smoker." One excellent result accrued from the Calcutta visit. The Viceroy assured Bell that in placing on record the fact that his name was not barred for future employment, he by no means intended to make use of an empty form; and he was as good as his word, for early in the January following the "disgraced" official of Nagpore was appointed Deputy Commissioner of the Madras Police and President of the Madras Municipal Commission. These responsible positions he continued to occupy, winning golden opinions alike of Europeans and natives, until, in 1863, he retired and returned to England.

Retirement from the service did not with Evans Bell mean inaction, nor did his warm sympathies with the people of India pale or wax cold after he ceased to be with them. On the contrary, his enthusiasm increased; the only difference being, that the force was expended in another direction. We have paid passing notice previously to Bell's first literary effort, which, like most attempts of the kind written by young men, was not calculated to greatly enhance his reputation. On his return from India, filled as he was with enthusiasm for the Native cause, eager as he was for that equality the light of which is beginning to dawn, and convinced in his own mind of the unwisdom of the policy of annexation then being pursued, he again took up the pen, and in 1868 his "Retrospects and Prospects of Indian Policy" was given to the world. In this volume he severely attacked the course pursued by Lord Dalhousie, and bitterly denounced a system under which independent States were created centres of disaffection instead of being, as they should be, warmly attached to the paramount Power by ties of self-interest and mutual goodwill. Especially was Bell intolerant of the modern political Resident, who, he contended, did infinitely more harm than good. His sweeping strictures were, at that time, possibly not wholly undeserved, but in this as in some other instances he allowed prejudice to somewhat warp his judgment. "So long," he wrote, "as we are without a distinct, intelligible, and progressive Imperial policy, the Native sovereignties of India cannot be considered safe. The annexationists having a very clear idea of what they want, and the beneficial effect of their object upon all parties, if it can be fairly acquired, being as yet hardly disputed or doubted, they have a great advantage on their side when any question of territorial aggrandisement comes up for immediate decision. Good opportunities and pretexts for the pursuit of their simple policy are certain to present themselves from time to time, and there is not likely to be any very violent dispute as to what may constitute a fair acquisition. When all are agreed that the end is desirable, there is little chance of a quarrel about the means. What we want, therefore, is an Imperial policy for India that shall be more than tolerant of native States, that shall recognise their corporate nature, and no longer consider their duration to be dependent on the talents and good behaviour of a Prince, or the vitality of a particular family. We want a policy that shall be proof against every provocation and every temptation; not one that will work smoothly with a Salar Jung or a Dinkur Rao, and break down with the first incompetent minister or a contumacious Prince. We want a policy that shall practically acknowledge the duty of instruction to be inherent in that of protection." And again, anent the political Residents before referred to:—"The Indian despatches of Wellesley, Wellington, Munro, Malcolm, and Mountstuart Elphinstone, show that the men who created an Empire out of scattered provinces, and brought virtual supremacy out of a chaos of obligations and claims, did not despise the views of Indian Princes or of their Indian ministers, or arrogate to themselves, even after a conquest, the right of over-riding or over-ruling at will, all separate interests. A Hindu or Mussulman sovereign, and the Native statesmen who served him, were then not only treated with considerate deference and personal respect, but were acknowledged as the legitimate exponents and advocates of their local concerns and objects, and were not urged or expected to give way beyond the terms of their engagements. But with unquestioned supremacy, another spirit has gradually crept over the relations of the British Government of India with the allied, tributary, and protected States. The aspect and demeanour of our diplomatic Agents towards the Princes and statesmen of India has been by degrees offensively transformed. * * * Our average Resident, a political agent, is not content if the administration of the protected State is working satisfactorily for the public good, unless it is working in a way that upholds his personal consequence. He is, in his own conceit, not merely the representative, but the embodiment of Imperial dignity. It matters not how offences come; if he is offended, the Empire is attacked. * * * A gentleman of the Indian Civil Service, or officer of the Staff Corps 'in political employ,' may transmit what he pleases, in official or demi-official form, of current gossip and surmise, backstairs tattle or personal opinion, as to the private morals and pursuits of a sovereign or minister; and if he does it effectively, will make a reputation by it. He need not be very particular about his language. But nothing like reciprocal freedom is allowed in such matters. * * * A political Agent may write that the prince's personal appearance is painfully against

him'—and it may be published in a Blue Book—that the prince 'drinks,' that he eats too much, that he is entirely under the influence of his wife, or of some lady who is not his wife, or of a favorite servant. But let us imagine the prince or minister turning the tables on an officer of the Staff Corps, and writing to the Viceroy that the political Agent drinks too much champagne, or smokes too much, or that he is under the influence of some irresistible and irregular charm, or that he is managed by a Moonshee whose annual salary is £250, and who is known to have amassed a large fortune—the consequences would be terrific for the dark statesman." Though this description certainly does not apply to the Residents and Political Agents of the present time, who are for the most part men of high principles, and are desirous of upholding the dignity and interest of the Princes, there is no doubt but that the above picture of those of the last generation is more or less a true one.

"Retrospects and Prospects" was succeeded, in 1869, by a volume entitled "The Oxus and the Indus," in which the author dealt with Lord Lawrence's dealings with Shere Ali, and strongly advocated the restoration of the Peshawar Valley to the Ameer. It was Bell's contention that in order to have a "strong and friendly Afghanistan" no "scientific frontier" was needed, but only that bond which springs from the removal of injustice and mistrust, and ultimately ripens into confidence and affection. The year 1870 saw the publication of his third work of importance, "Our Great Vassal Empire," in which he attacked the "red-tapeism" and officialism which, he contended, existed to the great detriment of good government in India. To his way of thinking the system then in vogue was based upon the principle of "how not to govern" rather than upon those dictates of common-sense, conciliation, and decision which alone form the foundation of stable rule. Amongst his other principal writings, which amount to fifteen substantial works, may be mentioned "The Bengal Reversion," "Last Counsels of an Unknown Counsellor," and "Memoirs of General John Briggs," published in 1886, and was the last he wrote. The sands of Major Bell's life were now fast running out. After lingering from a painful and protracted malady, he died on the 12th September, 1887. A few weeks previous to his demise, a meeting of Indian gentlemen residing in England, and of English friends, was convened at the Westminster Palace Hotel, under the presidency of Mr. Dadabhai Naoroji, to adopt an address to him thanking him "for his eminent services to the Princes and people of India, and also expressing sympathy with him in his illness." Major Bell's works, though not popular in the common acceptation of the term, were duly appreciated by those competent to judge, and he numbered amongst his personal friends many eminent men of letters.

The following interesting account of Major Bell's personal characteristics was published shortly after his death, and deserves reproduction. Bell was, it is stated, quite an ascetic in his habits: "He would rise early, breakfast on tea and bread-and-butter, and then write or study generally till about mid-day. His custom then was to go to his Club or the London Library, calling at Rolande's or Hachette's for more books still. He was an omnivorous and insatiable reader. Newspapers and magazines littered his house, and he was gifted with a memory tenacious of what he read. Indeed he was used as a book of reference by all his friends when they were in need of any exact date or quotation. French works of fiction he was especially fond of, preferring them to English. * * * He found his greatest delight in study and quiet reflection. As one says who knew him best, 'He did not know what chat meant.' To such a man, the breezy out-door life of the best English fiction was less attractive than the psychological analysis on which, for the most part, French novelists concentrate their strength. His partiality to France, however, extended far beyond the fiction written there. He thought the French nation, as such, a century ahead of all other nations, and greatly admired their *savoir vivre*. * * * He would have called himself an Agnostic, but like all Agnostics who are not content to passively watch the stream of events rolling by them, he practically acted upon the faith that right and wrong are ultimate facts, not merely prudential deductions from experience. As regards Great Britain, he considered the country was already far through a 'bloodless' revolution which would lead eventually to the founding of a Republic; but he had, personally, no feeling against the Monarchy, and acknowledged, without stint, the superiority of aristocratic breeding and manners. He had the true spirit of the worthiest democracy in his relations with all classes of his fellow-men. He regarded courtesy as one of the chief among the moral graces, and was as courteous and considerate to a beggar as to the possessor of a title. He thought that in the absence of direct proof to the contrary, all men, no matter what their rank or profession, were entitled to a like degree of courtesy, and he held in scorn those nice shades of bearing which distinguish a bishop from a curate, a curate from a butler, and so forth. He was most unselfish, and no one was ever refused his help. He has been known to sell his watch in order to relieve a deserving applicant from the pressure of distress. His widow writes as follows:—A tramp we had much befriended and visited in the workhouse, one day being denied admittance screamed out a volley of abuse. I said I should never have anything more to do with him, but Evans only said, 'He is still more pitiable, now; give him a shilling.'



The late Jeremiah Peermat Esq.



The Late Jerajbhai Peerbhai, Esq., J.P.



WITHIN the last half century a sect of Mahomedans called the Khojas, who originally came from Kutch and Kathiawar, have risen to contest with the Parsis the palm of superiority in commercial activity and enterprise. They visit and carry on extensive trade with all parts of India, Burmah, China, Japan, the Persian Gulf, Zanzibar, Mauritius, and even Australia, and have consequently achieved for themselves a recognised position as a wealthy and an important section of the Native community in Western India. With their advance in wealth and enlightenment, they take increasing interest in matters affecting their social well-being and in ameliorating the condition of the less fortunate members of their own community, as attested by the founding of charitable schools, dispensaries, dharamsallas, and in supplying funds for the relief of their indigent people. The late Mr. Jerajbhai Peerbhai held a foremost place as a philanthropic member of this community. He was born at Kutch, in 1832. At a very early age he removed with his father, who was a general merchant, to Bombay, where he received his English and vernacular education in a private school. When about the age of eighteen he joined his father's business, soon proving himself to be shrewd and far-seeing in all matters relating to trade and commerce, so that his advice and assistance connected with those subjects were sought by men greatly his seniors in years and experience. After the death of his father he continued to carry on the business, and ultimately succeeded in realising a considerable fortune, a good portion of which he spent in promoting education, relieving the poor and destitute, comforting the sick, erecting sanitariums and rest-houses, and generally in endeavouring to ameliorate the condition of the less favored brethren of his community, these charities constituting his chief claim to be classed among the representative men of the City. In 1864 he established a boys' and girls' school in Kutch, which he maintained to the day of his death. This beneficent action was not without its reward, for he had the satisfaction of seeing educated within the walls of this institution hundreds of boys and girls. In addition to this he showed his interest in, and his appreciation of, high-class education, by founding scholarships at the University of Bombay for the benefit of successful Mahomedan students.

Realising the important position that women ought to occupy, and the influence for good they can exercise in the education of children, as well as in the work of elevating a people, Mr. Jerajbhai was an advocate for the improvement of the intellectual and social status of Mahomedan women. As a step towards this end, he, in 1884, established a girls' school in Bombay, which bears his name, at a cost of Rs. 15,000, and he watched over its progress with the greatest solicitude. In 1871 he built rest-houses in Kutch and other places at a total cost of Rs. 50,000, with which he connected his own and his father's names. In 1883 he set apart a sum of Rs. 30,000, in trust, as the Jerajbhai Peerbhai Benevolent Fund, the proceeds of which were to be devoted to the support of poor and distressed members belonging to his community.

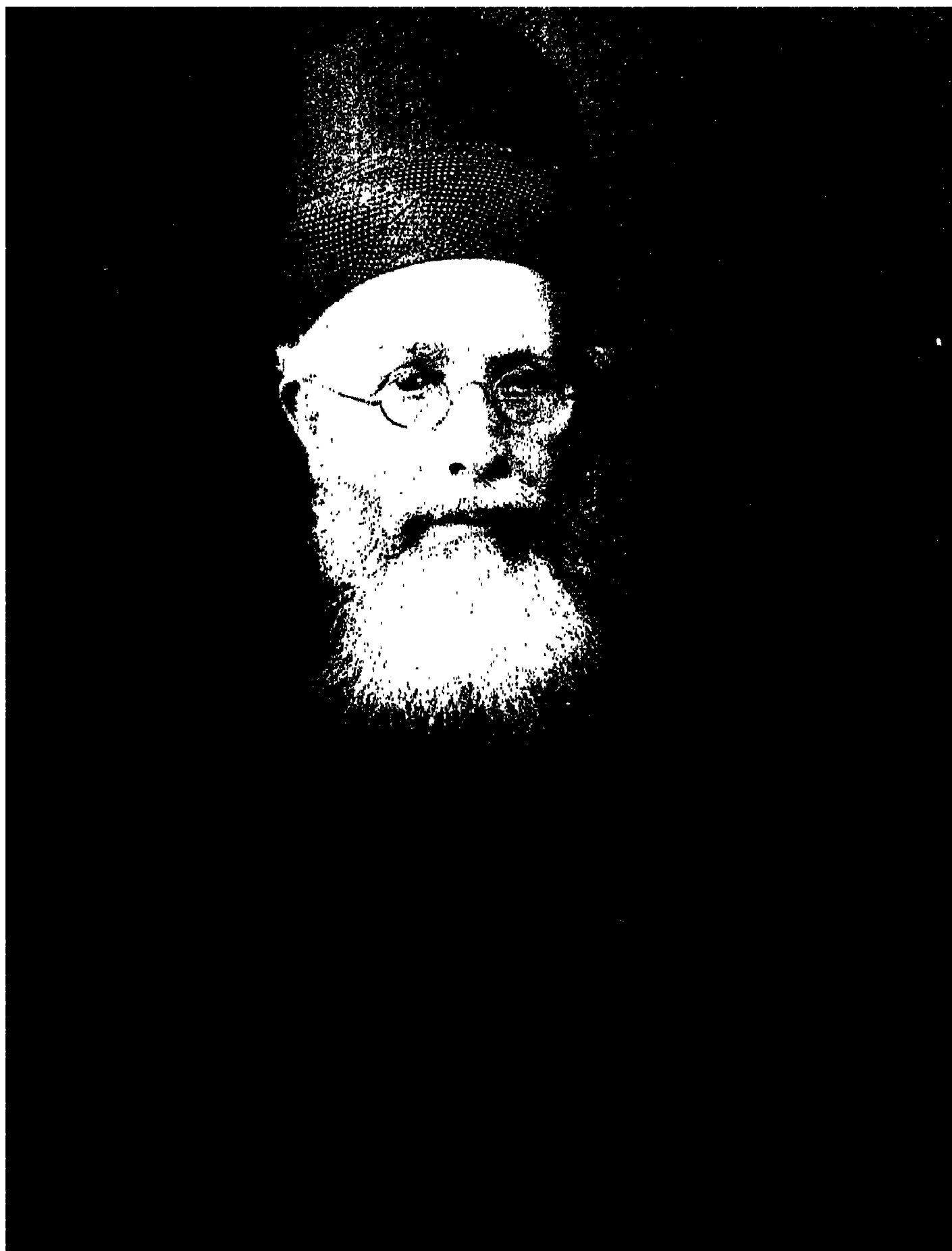
As recently as 1886, Mr. Jerajbhai established sanitariums at Bandora and Poona at a total cost of Rs. 90,000, for the use of his co-religionists, besides making ample provision for their maintenance. The sanitarium at Bandora was opened by Lord Reay on the 31st of July, 1886, with suitable ceremonies. In the course of an address delivered on that occasion, his Excellency said it was a matter of the utmost gratification to him to see that the members of the Indian community were vying with one another in establishing sanitary institutions in various parts of the country, and he further observed that, so far from thinking it was a matter of regret that in India the communities were divided into various sections, it was a subject for congratulation that, as regards education and sanitary reform, they established a healthy rivalry amongst themselves, and spoke of this benevolent founder as "an ornament of the trade of the country."

Mr. Jerajbhai's benefactions were not confined to his own people, or for local objects only; he also contributed largely towards general charitable appeals. The esteem in which Mr. Jerajbhai was held by his

co-religionists was exhibited in a very gratifying manner at a large meeting of Mahomedans residing in Bombay, on the 16th of September, 1886, for the purpose of presenting him with an address in acknowledgment of his services to his community. This presentation took place at the bungalow of Mr. Karimbhai Ebrahim, a leading Khoja merchant, when advantage was taken of the occasion to present him with several other addresses of a similar nature from different parts of the Presidency. The meeting was attended by about five hundred gentlemen, and included Khojas, Memons, Arabs, Bohras, and Moguls. An address in Guzerati was read by Mr. Abdula Meherali Dharamsi. It set forth that Mr. Jerajbhai had for a long time past been known for his benevolent actions. Until quite recently, Mahomedan society had not been distinguished for its charity, but Mr. Jerajbhai had proved by his noble example that some progress had been made by them in that direction. He had acquired a large fortune by means of his remarkable diligence and perseverance, and he knew how to spend much of it for the welfare and advancement of his community. A wealthy man, the address went on to say, could not devote his fortune to better purposes than to improve the condition of the poor, to educate boys and girls, and to soothe the affliction of the destitute and distressed. It was a matter of great pleasure and consolation to observe, that Mr. Jerajbhai had lived to see his several charitable institutions flourish during his lifetime. Mr. Jerajbhai in reply said, in doing what little he had done he only discharged the duty he owed to mankind in general, and his community in particular. He dwelt on the necessity of introducing and disseminating education and industrial knowledge among Mahomedans, who lagged behind in the race of life with other Indian races. He exhorted his co-religionists to encourage the spread of education, as being the best means to ensure the moral and material welfare of the community, and expressed a wish that the several sections of Mahomedans would by united endeavours establish institutions which might gradually foster and extend knowledge and refinement amongst them. The presentation was concluded by a banquet, provided by public subscription.

The career of this useful and beneficent citizen was now fast drawing to a close. On the 15th of July, 1887, Mr. Jerajbhai, while in the discharge of his duty as a member of the Port Trust, was inspecting the Prince's Dock extension works, when his foot slipped and he fell down, slightly abraising the skin on the palm of his right hand. The mishap was not regarded as serious, but a few days afterwards alarming symptoms set in, and he died on the 29th of the same month, at the comparatively early age of fifty-five. In his premature death Bombay has lost an esteemed citizen and his own community a distinguished benefactor. The newspapers, English as well as native, published laudatory notices of his public and private worth, and representatives of the native mercantile community paid visits of condolence to the family, whilst Khojas, Memons, and other Mahomedans closed their places of business as a mark of respect for his memory. It is said that the deceased had several further charitable projects in contemplation for the benefit of the public, which he would have carried out had his life been longer spared. His eldest son, Mr. Noor Mahomed, is an educated and intelligent young gentleman, and those who know him well entertain a strong hope that he will display the same commercial sagacity and philanthropic disposition for which his father was distinguished.





Dadabhai Naoroji, Esq.



Dadabhai Naoroji, Esq., J.P.



SOME of the most salutary fruits of English education in India are remarkably manifested in the gentleman whose memoir we now set forth. One of the first alumni of the Elphinstone Institution, one of the earnest pioneers of social reforms in his own community, and one of the foremost representatives of the aspirations and rights of the Indian people, Mr. Dadabhai Naoroji combines in his person the triple attributes of a scholar, a reformer, and a patriot, exhibiting a somewhat notable product of the union of Eastern intelligence with Western culture. Mr. Dadabhai, who is the son of a Parsi priest, was born on the 4th of September, 1825. His father died when he was four years old, and he was brought up under the care of his mother and uncle. His mother, during the rest of her widowed life, of nearly fifty years, exhibited a warmth of affection to him that time only enhanced. To her anxious care, she appreciating the advantages accruing from a sound education, he owes his escape from the prejudicial influences of his surroundings, such as were common then. At the age of ten he entered the Government English School, where, being of a fair complexion and winning appearance, small in stature, and quick at arithmetic, especially mental arithmetic, and having a good delivery in reciting, he was generally the Exhibition boy both in vernacular and in English. On one occasion, in the English school, a boy of his class had carried off a prize in mental arithmetic by committing most of the ready-reckoner to heart; but at the public exhibition for the distribution of awards, the prize boy broke down, and the little "Dady"—as he was called by his school-fellows—stepped to the front and won the prize. It is to this incident, we believe, that Mrs. Postans, in her "Western India," refers. "A little lad," she says, he was, "with small, sparkling eyes, who peculiarly attracted my attention;" adding, "the moment a question was proposed to the class, he quickly took a step before the rest, contracted his brow in deep and anxious thought, and with parted lips and finger eagerly uplifted towards the master, silently but rapidly worked his problem in a manner peculiar to himself, and blurted out the solution with a startling haste, half painful, half ludicrous. The little fellow seemed wholly animated with the desire of excelling, and his mental capabilities promised him a rich reward." In due course he entered the college department, where, as well as at school, he prosecuted his studies with vigour and success, winning several prizes and scholarships.

About the year 1845, Sir Erskine Perry, then Chief Justice of Bombay, with his earnest desire to promote education among the Natives, proposed to send Mr. Dadabhai to England to study for the bar, offering to contribute half the expense himself, if Sir Jamsetjee Jijibhoy and the leading Parsis would give the other half. The proposal was at first entertained by the gentlemen in question, but their consent was subsequently withdrawn, the reason for the withdrawal being, as reported, that Sir Jamsetjee feared young Dadabhai might be prevailed upon to become a Christian in England, as a few years previously there had been great excitement among the Parsis on account of some conversions to Christianity in Bombay. Soon after, Mr. Dadabhai was appointed Head Native Assistant-Master. In 1850 he received the appointment of Assistant Professor, and subsequently that of Professor of Mathematics and Natural Philosophy in the Elphinstone College.

The following expressions of opinion by those most competent to give them, show how ably Mr. Dadabhai discharged his professorial duties. In their Report of 1850-1, the Board of Education said, with regard to the appointment of Mr. Dadabhai as Assistant-Professor:—"We have also to record the circumstance of our having filled up an appointment which had been vacant since the lamented death of Bal Gangadhar Shastri—viz., the Assistant-Professorship, to which we have nominated Dadabhai Naoroji, one of the most experienced as well as able men ever educated within the walls of the institution. We have strong hope that he will fill in a worthy manner the place of his esteemed predecessor. The distinction was conferred upon him in consideration of his great usefulness as well as of the very high character he had long borne in the institution. Every successive professor had

borne testimony to the extent of his acquirements as well as to his zeal and energy, and we have had repeated opportunities of observing his devotion to the cause of Native education. In thus marking our sense of his exertions, we venture to express a confident hope that Dadabhai Naoroji will continue his career with the same single-minded straightforwardness of purpose which has hitherto characterised him." The Report of 1852-3, on the occasion of the death of Professor Patton, stated :—"This arrangement enables us to retain Mr. Dadabhai Naoroji in the Acting Professorship of Mathematics and Natural Philosophy to which he had been nominated on Mr. Patton's departure in October, and the duties of which he had performed to our entire satisfaction." The next year, 1853-4, the Report contained the following remarks :—"In Mr. Dadabhai Naoroji's report and table of results will be shown the work of the year in mathematics and natural philosophy in the hands of an intelligent and zealous Native Professor, who has for many years devoted himself to this department." The last notice in the Board's Report of 1854-5 of Mr. Dadabhai's connection with education deserves to be reproduced here. It ran as follows :—"To complete the arrangements, we gladly avail ourselves of the opportunity of confirming Mr. Dadabhai Naoroji as professor of mathematics and natural philosophy, the duties of which he has been performing to our entire satisfaction for nearly two years. We feel sure that the distinction he has thus won by a long and laborious devotion to mathematical studies, and by an able discharge of his duties in the institution, will stimulate him to still greater exertions. Much will depend upon the result of this first nomination of a native of India to be a Professor in the Elphinstone Institution. The honor conferred upon him is great, but the responsibilities attached to it are still greater. It is now twenty-eight years since the subject of the Elphinstone Professorships first came under consideration, with the view of commemorating the high sense entertained by the natives of Western India of the public and private character of the Honorable Mountstuart Elphinstone, on his retirement from the Government of this Presidency. At a public meeting, held in the library of the Native Education Society in August 1827, a resolution was unanimously passed that the most appropriate and durable plan for accomplishing this object would be to found Professorships for teaching 'the English Language, and the Arts and the Sciences, and Literature of Europe.' In the resolution which was thus adopted, it was further declared that these professorships should bear the name of him in whose honor they were founded, and a hope was expressed that the happy period would arrive when Natives of this country would be found qualified for holding them. This expressed hope has ever been borne in mind. It was therefore with no ordinary feeling of satisfaction that we felt ourselves justified in nominating Mr. Dadabhai Naoroji to the Chair of Mathematics and Natural Philosophy—a measure so entirely in accordance with both the letter and spirit of the resolution." Mr. Dadabhai was, we believe, the first Native Professor, not only in Bombay but in all India, and by a strange coincidence it was Mountstuart Elphinstone himself who, at his residence in England, first showed the above paragraph to Mr. Dadabhai, with an expression of his great pleasure and satisfaction.

During his educational career, and when, having subsequently settled in England, he paid short visits to India, to which we shall presently allude, Mr. Dadabhai participated in almost all the public movements of the time. The Students' Literary and Scientific Society, the Society for the Diffusion of Useful Knowledge, the Bombay Association, the Society for Religious Reforms amongst the Parsis, the efforts for Widow Re-marriage among the Hindus, the Framjee Cowasjee Institute, the Association for the Amelioration of the Condition of Persian Zoroastrians, the Gymnastic Institutions, the Victoria Museum, the Parsi Law Association, and, above all, the original Girls' Schools of the Students' Literary and Scientific Society, these among other movements have had Mr. Dadabhai as a specially active labourer in their behalf. His exertions and those of his fellow-workers in the cause of female education, backed by liberal pecuniary assistance from Mr. Nusserwanjee Mancherjee Cama, Mr. Dhunjibhoy Nusserwanjee Cama, Mr. Cursetjee Nusserwanjee Cama, and Mr. Framjee Nusserwanjee Patel, and by the moral support of several Europeans, prominent amongst them being Professors Patton and Reid, and Sir Erskine Perry, are deserving of special mention. With the view of introducing a higher tone of journalism, and ventilating social and religious questions relating to his own community in particular, he, in 1851, started a weekly paper, the *Rast Goftar*, in the Guzerati language, which he himself edited for some time without remuneration. It has since attained, under the editorship of Mr. Kaikhosro Naoroji Kabraji, a distinguished position in the Native Press, and has in no inconsiderable measure influenced and guided popular sentiment in the native community upon social, religious, and political matters, a fact which must be, no doubt, highly gratifying to Mr. Dadabhai.

In 1855 Mr. Dadabhai resigned his professorship to proceed to England as a partner in the firm which the Camas had then newly started in London, under the name and style of Cama & Co., and which was the first Parsi, as it was also the first Native firm in this city. Some years afterwards he opened a firm on his own account, which he wound up in 1881. As a merchant he was always esteemed for his shrewdness and integrity in all his dealings.

Since 1866 Mr. Dadabhai has been best known for his work in connection with the East India Association, and

for his championship of the rights and wants of India. In 1869, his friends and admirers, consisting of members of all communities, voted him an address, a purse of gold, and a portrait. The purse he has devoted mostly to public objects. His earnest and important labours have been for many years directed to an exposition of "The Poverty of India: and its Remedy;" and anybody who has carefully studied his papers on this subject, read before the Bombay Branch of the East India Association, must have seen how thoroughly and earnestly he has discussed this vast and vital subject. Subsequently he carried on direct correspondence with the India Office on this question, and doubtless with much good effect; he has also succeeded in awakening an intelligent and sympathetic interest in England upon it, as may be seen from the frequent discussions appearing in some English journals on the condition of India. At first his ideas about the poverty of India were ridiculed in certain quarters; but he persevered in expounding them, when at length confirmation of them was accorded by Major (now Sir) Evelyn Baring, in his Budget speech, who unequivocally admitted the extreme poverty of India. Mr. Dadabhai still persistently continues his work relating to the great object of remedying the deplorable poverty which, in his view, prevails under British rule.

In 1874, he being then resident in Bombay, Mr. Dadabhai was requested to undertake the duties of Dewan (Prime Minister) of Baroda, which State was then in a condition of chaos, owing to the mal-administration of Mulhar Rao Gaekwar. Although fully conscious of the onerousness of the task, and in spite of the friendly warnings from some of his English friends as to the formidable character of the difficulties to be encountered in that post, Mr. Dadabhai accepted the office, and at once entered vigorously upon his work. Unfortunately he was much hampered by the action of the Resident, Colonel (now Sir) Robert Phayre, who not only refused to believe in his capability to effect the necessary reforms, but also lent himself, doubtless unwittingly, to the misrepresentations and machinations of those who had great personal interest in the continuation of the misrule that prevailed. It would be an unprofitable and a needless task at this distance of time to enter into a consideration of the merits of the differences which existed between the Resident and the Minister, beyond observing that the latter's position was one of great difficulty, in that he was not only thwarted by the open opposition of an indiscreet though well-meaning Resident, impressed perhaps with too high a sense of his official importance to be tolerant of views or measures on the part of the Minister which did not accord with his own, but also by the indecision and vacillation of his own Prince, which ultimately led to his resignation within a twelvemonth of his nomination. There is one circumstance, however, which Mr. Dadabhai may regard with satisfaction, and that is the testimony which the efforts of his administration, short-lived as it was, towards the reformation of the State received from official quarters. Thus the Indian Government, in one of their despatches to the Secretary of State, gave him credit for being "honestly desirous of reforming the administration." Sir Lewis Pelly remarked, that "until purged by the administration of Mr. Dadabhai, the criminal and civil administration of justice was notoriously venal and corrupt."

During his one year's work as a member of the Corporation of Bombay and of the Town Council in 1875-6, his treatment of some of the most troublesome questions, which had been of several years' standing, elicited from the Corporation an exceptional vote of thanks "for his zeal and ability," together with an expression of regret for his resignation, the Town Council expressing itself similarly on this occasion. His principal labour during the year named, besides the routine work to which he paid close attention, was the elucidation of certain vital contentions—viz., (1st) that the Government were demanding above half a crore of rupees more from the Municipality than they were entitled to in the Vihar Loan; (2nd) proving that the delivery of water by the Vihar system was at most only fourteen gallons per head per day, and not seventeen gallons, as was generally declared and believed; and (3rd) the revision of the Municipal Act. In 1885 he was nominated a Member of the Bombay Legislative Council by Lord Reay, whose private Secretary, in conveying the intimation of his nomination to Mr. Dadabhai, wrote, "It would give His Excellency much pleasure to nominate you thereto; and he is sure that your appointment, while securing the continued representation of the Parsi community in the Legislature, would also be generally acceptable, and that both Government and the public would derive much benefit from the advice and assistance which your ability and experience would enable you to render." The Council, however, was soon deprived of the benefit of his assistance owing to his return to England within a few months of his nomination.

Again returning to England, Mr. Dadabhai gave his attention to politics, and at the General Election of 1886 contested the Holborn Division of Finsbury in the Liberal interest. In a struggle of this nature, and especially when contesting a Metropolitan constituency, Mr. Dadabhai was heavily handicapped, for being one of another race, it was thought by some who did not know that Mr. Dadabhai had long been a resident in England, and was well acquainted with English social and political life, that he could never adequately represent the wants and wishes of an English constituency. It was not, therefore, surprising that Mr. Dadabhai should be defeated, but it was not a little astonishing to many that he succeeded in making so good a fight as he did. At the poll the figures were:—Colonel Duncan 3651, and Mr. Dadabhai Naoroji 1950. Nothing daunted by his ill-success, Mr. Dadabhai

announced his intention of again soliciting the suffrages of the electors, and it is by no means improbable that in the near future he might be able to attain the object of his ambition.

As an orator, the very first speech Mr. Dadabhai made in public at the Town Hall, Bombay, on the occasion of a meeting to aid the Patriotic Fund during the Crimean War, was received with much applause, and was considered both eloquent and impressive. Of the various notices of Mr. Dadabhai's speeches, we cite here one only. *The Times* thus remarked upon that which he made on the occasion of the presentation of an address to Sir Bartle Frere from the Kathiawar Princes at Willis's Rooms in London:—"The entire company, Native and English, were stirred into real enthusiasm by a speech by Mr. Dadabhai Naoroji. * * * He praised Sir Bartle Frere so judiciously for the work which he had done best, and pointed out the merits of our rule in India so shrewdly and faithfully, that when he had finished the applause was loud and earnest."

On January 21, 1889, Mr. Dadabhai was entertained at a public dinner at the National Liberal Club, under the Presidency of Lord Ripon, when his Lordship spoke as follows:—"Their friend was one of the fruits of that great system of English education in India. He was brought up in that college in Bombay, well known to all who had visited India, and which was honored by the name of one of the greatest of Anglo-Indians—Mountstuart Elphinstone. He commenced his public life in connection with the teaching staff of that great college, and was one of those who had done most honor to that institution. From that time to this he had devoted himself with untiring zeal to all that concerned the advancement of education in India and the general progress of his fellow-countrymen, and had taken part in many of those excellent works which had been carried out in no part of India with more success than in the Presidency of Bombay. But it was not only in India that Mr. Naoroji had won for himself repute. He was also well known in commercial circles in this country, and he had been connected here with one of the most important Indian houses that existed in the metropolis. As he advanced in life he gave himself more and more to the study of public questions, connected with the welfare of his own country. He was intimately acquainted with the literature of England, and had well mastered our language, and to many of the political and economic studies of the day he had brought to bear all the knowledge derived from these Western States upon the problems which related to his Eastern land, and with zeal and earnestness which had won for him the confidence and respect of his countrymen, for whose social and political advancement he had laboured so hard. He had given valuable advice to many a public man in England upon Indian questions of a variety of kinds, and at one time of his distinguished career he became Prime Minister of the State of Baroda, for which he received the thanks of the Government, and was chosen a member of the Legislative Council of Bombay. He (the chairman) felt justified in saying that their friend was one of the most eminent of living Indian statesmen, and therefore they did well to entertain him that evening in that club. Upon such an occasion as that their thoughts naturally turned to Indian questions, and it would help them to consider some of the problems connected with the Government of that country. The rule in India was despotic, and yet they had deliberately given to the people a perfectly free Press, an unrestricted right of public meeting, and a full and wide and European education. He did not remember a parallel case in the history of the world. It was a great honor to England that she should have made this noble experiment, and that it was well worthy of this free country to have attempted it; and it was a still greater honor and tribute to the soundness of the principles by which they were actuated that this great experiment had been altogether successful. He knew there were those who desired to draw back from this bold course: who wished to reverse this great and noble policy; but to his mind it would be a great disgrace and a great dishonor to our name if we were to withdraw, and he believed the people of England would always be determined to pursue this policy and to accept its results. One of the greatest problems of the day was what they were going to do with those Indians whom they had now educated in the highest methods of Western learning, and whose knowledge and studies produced aspirations which must necessarily be satisfied. These men were fitted to take the foremost places, but he admitted that the task before us was not an easy one. He was, however, deeply convinced that the solution of this problem was comparatively easy at the present time, and that the longer it was postponed and the more it was neglected the more difficult would it become. Mr. Naoroji was a specimen of the men who should be called upon for advice in the matter; he was a very worthy product of the English system of Government in India, and one of whom they were proud. He was well entitled to represent the culture, intelligence, and public spirit of India, and when he found his way into the House of Commons he would make a most valuable member. Those who were most accustomed to put themselves forward as the special friends of unity, could hardly find a better mode of proving its reality than by facilitating the entrance into Parliament of this native of India."



Sorabjee Shapoorjee Bengallee Esq.



Sorabjee Shapoorjee Bengallee, Esq., C.I.E.



THE subject of the present memoir was born on the 15th February, 1831, in Bombay. Both his father and his grandfather followed the mercantile pursuit in Calcutta, where they were well known and respected. Mr. Sorabjee had the misfortune to lose his father when he was but one year old, and the duty of training and educating the boy devolved upon his mother, who to judge by the result, discharged it with rare sagacity. At the early age of six, Mr. Sorabjee was sent to a vernacular school kept by a Hindu, where previously his grandfather and father had been taught. From there he was removed to a private school in the Fort conducted by an East Indian, where he remained for a year, when he was placed in the Education Society's School, now Elphinstone High School. Here the lad studied for three years, and his last teacher was the late Mr. Naoroji Furdoonji, with whom he was in after-life long and intimately associated in public and philanthropic movements. Before reaching the highest class in this school he was taken away and placed by his uncle in business under an English gentleman—Mr. Tanner—who was at that time agent in Bombay to the Bank of Ceylon. Here, when scarcely fifteen years old, he commenced his mercantile life. The establishment was small, consisting of two Europeans and Mr. Sorabjee as the one Native assistant or clerk. Mr. Tanner was a gentleman of generous impulses, who took almost a fatherly interest in the youth under him. He taught him not only the routine of a mercantile office, but also instilled into his mind a love of studious habits. Mr. Sorabjee remembers with gratitude to this day the moral and intellectual impulse he received from Mr. Tanner and the start which he gave him in life.

When the Commercial Bank of India was established in Bombay in 1845, Mr. Tanner was invited to join it, and took Mr. Sorabjee with him. It was here that he received his first salary of Rs. 20 per month. Shortly afterwards Mr. Tanner died, but Mr. Sorabjee's services at the Bank extended over eight years. Receiving promotion rather slowly, Mr. Sorabjee thought of entering the legal profession by qualifying himself as a solicitor, there being up to that time no Native member of this profession in Bombay. With this object he applied to Dr. Dallas, a solicitor who had then (1853) just arrived in Bombay. Owing, however, to a combination on the part of the English solicitors then practising in the City not to article Natives, Mr. Sorabjee's application was not entertained at the time. Dr. Dallas, however, was a man of liberal views, and could not brook what he no doubt considered unjust exclusiveness on the part of his fraternity. He accordingly informed Mr. Sorabjee some time afterwards that he was prepared to article him, but by this time, owing to the substantial promotion he had received both in pay and position at the Bank, Mr. Sorabjee relinquished his original intention and stuck to the mercantile line.

In 1853 the Mercantile Bank was established, when Mr. Sorabjee was invited to join its staff, and in less than two years he was nominated Deputy Accountant, an office hitherto reserved for Europeans only. Here he worked with diligence, and exhibited such capacity that he was pronounced qualified for a still higher position. This he would doubtless have obtained but for the strenuous opposition of the European employes, on the ground that their own advancement would thereby be checked. In 1858 he accepted the post of assistant to Mr. Muncherjee Framjee Cama, banker and guarantee agent to the large piece-goods importing firm of Messrs. W. and A. Graham and Co. On Mr. Cama's retirement from the business six years later, Mr. Sorabjee joined Mr. Vurjeevandass Madhowdass and his brother Mr. Narotumdass Madhowdass, and took up the work of Mr. Cama jointly, under the name and style of Vurjeevandass Madhowdass and Co.

Mr. Sorabjee had early contracted a taste for reading, and he read with avidity many Guzerati and English books, amongst the latter being included selections on banking, currency, and political economy. At that time there were no libraries for Natives in Bombay as there are now. The only one open to the public was a circulating

library started by a Mr. Cannon, and known as the St. Andrew's Library, in the Fort, to which the subscription was Rs. 4 per month. Mr. Sorabjee was, in his youth, unable to pay this amount, and he recalls with thankfulness the reduced terms allowed him by Mr. Cannon for any volume he might wish to borrow. In this manner he was able to read many books, his favorite subjects being travel, and biographies of great men. This love of reading inspired in him a love of writing. His first care was to secure a competent livelihood, but he turned his leisure time to writing in the Guzerati Press. He started in 1849 a Guzerati monthly miscellany under the name of *Jagat Mitra*, or the *Friend of the World*, and also undertook the editorship of the *Sammachar*, which is the oldest paper in India, whether in English or in the vernacular. His connection with this journal was of short duration, but was nevertheless marked by some stirring incidents, the chief among them being the animated discussion carried on in its columns, which was provoked by the publication, by the Rev. Dr. Murray Mitchell, of a small volume entitled "Letters to Indian Youth," in which the claims of Christianity were set forth to the utter disparagement of all the religions of India. After relinquishing the editorship of the *Sammachar*, he started another periodical called the *Jagat Premi*, in 1851, and this serial brought him into greater prominence in his community. A portion of this magazine was regularly devoted to the history and antiquities of ancient Persia. The interesting articles on Persepolis and the Lost Cities of Persia, their architecture, rock-cut sculptures, inscriptions, and coins, were of much interest and were eagerly perused. The Indian Parsi had hitherto solaced himself in his leisure with dramatic representations of the wars and conquests of his ancestors in the *Shah-Nama*—the grand Epic of Persia, but in this new magazine was opened a hitherto undiscovered field of interest to him. He conducted the *Jagat Premi* for about three years, and after an interval we find him, in 1857, writing on the ancient literature of Persia. A prize of Rs. 500 was offered by the trustees of the Sir Jamsetjee Jijibhoy Translation Fund for the best essay on the Books and Languages of the Religion of Zoroaster. Mr. Sorabjee competed for and won this prize. The essay was published in 1858, and within twelve months a second edition was demanded.

At the commencement of 1858, Mr. Sorabjee joined several friends in the proprietorship of the *Rast Goftar*, which he edited for two years without remuneration, retiring from the editorship at the end of 1859, after satisfying himself as to its secure financial basis for the future. It has throughout its existence maintained its character as the organ of the reformers, or the progressive section of the community.

In 1863 Mr. Sorabjee went to Europe, and contributed to the columns of the *Rast Goftar* interesting accounts of his visits to the cotton and other factories, iron works, shipbuilding yards, coal-pits, etc., of England and Scotland. He has come to the conclusion, from his observations of the several manufacturing industries of England, that the greatest drawback to the success of similar enterprises in India will continue so long as she has not the benefit of cheap fuel, and he therefore advocates the development of coal mines in the country.

The years 1864-65-66 are known as the period of the share mania and of empirical enterprises in the history of Bombay, to which reference has already been made in more than one memoir. The *Rast Goftar*, mainly under Mr. Sorabjee's inspiration, was probably the only newspaper in Bombay which held itself aloof from the mad excitement of the period, and stoutly opposed and exposed the wild schemes into which the mercantile community were being blindly led. Mr. Sorabjee contributed a number of leading articles to this paper, by which he did useful service to his countrymen in protesting against the fatuous speculations which brought such ruin upon the City. He also in an able letter to the Governor of Bombay, drew the attention of His Excellency to the perilous condition into which the local State Bank had been brought by the reckless practice of affording unrestricted loans on fictitious securities.

In 1868 he edited the enactments of the Indian Legislature relating to marriage, inheritance, succession, etc., among the Parsis. He wrote in 1877 a letter to Lord Lytton, then Viceroy and Governor-General of India, which he published in pamphlet form, protesting against the impending abolition of the import duties on cotton goods. Mr. Sorabjee was intimately acquainted with the trade, and showed that there was nothing in these duties that could be fairly termed "protective" of the cotton-mill industry of India. The pressure, however, which the British manufacturers brought to bear upon the Government was too strong to be resisted, and the duties were abolished; but one of the leading Manchester journals (the *Guardian*), although an opponent, was constrained to acknowledge that Mr. Sorabjee's pamphlet was the ablest of any written on the subject.

In 1852 he became Honorary Secretary to the *Rahnunai Mardiasni* Association, and held that post during the most active years of its existence. This Association was formed, with Mr. Naoroji Furdoonji as President, for the object of eradicating, by means of discourses, circulars, pamphlets, etc., many harmful customs which prevailed on occasions of marriages and deaths among the Parsis, and the superstitious usages which had obtained in their ceremonials from the example of their Hindu and Mahomedan neighbours. The elderly

orthodox members of the community refused, however, to give countenance to a body of young men who wanted to bring about organic changes, so they denounced these reformers, and set up a rival association to oppose them. The discussions between these two bodies were often hot and acrimonious; but the younger men generally came out best in argument. The *Rahnumai* still exists, and has secured many of its objects; while its rival, after a spasmodic existence, has long since died. Education for both boys and girls was another object which the *Rahnumai* Association had in view. The path for the adoption of its reforms was made smooth by the English and vernacular education which has generally spread among the community within the last twenty-five years. Similar efforts at reform made among the Hindus during the same period did not succeed so well, but they have always had Mr. Sorabjee's hearty sympathy, and the Hindu Widow Marriage movement was often assisted pecuniarily by him.

Mr. Sorabjee's connection with female education dates from 1856, when the Parsi Girls' Schools Association was formed. He has remained an active member of the Committee to the present time, in addition to having been the honorary superintendent for several years. He also organised five girls' schools, independently of the Association, four in Bombay and one in Nausari, two of them at his own expense. In all these schools the instruction is given in the Guzerati language, but he is an advocate also of the higher education of women through the medium of English. With this purpose in view he remained a member of the Committee of the Alexandra Native Girls' English Institution for several years. In 1857 he formed one of the Committee which brought out the *Stri-bodh*, or the Ladies' Journal, and he also contributed largely to its pages during the first year of its existence. Some books suitable for Native women, though not written by him, have been published at his expense. But the crowning proof of his interest in female education was shown by his gift of the munificent sum of Rs. 50,000 for erecting a suitable building for the Fort school of the Girls' Schools Association. It is a handsome edifice, in the immediate neighbourhood of the family house in Parsi Bazaar Street, in the Fort, where Mr. Sorabjee himself was born, and has been named after his mother, Bai Bhikhajji, as a token of filial love and gratitude.

But of all Mr. Sorabjee's public services to his community, none, perhaps, are so valuable as, and none in which indeed he takes more pride than, those connected with the enactment by the Legislature of India of a Code of laws for the Parsis, relating to intestate succession, rights of married women, and the law of Marriage and Divorce. They have been embodied in the Parsi Succession Act (the Act X. of 1865) and the Parsi Marriage and Divorce Act (Act XV. of 1865). The necessity for special legislation for Parsis was long felt, and was described so far back as 1832, by Mr. Francis Warden, a Member of Council at Bombay, who penned the following words in reply to the address of the Commissioners for the Affairs of India:—"The Court of Directors expressed an anxiety to restore the power formerly exercised by the higher classes of Parsis over their inferiors by means of their Panchayets. It was found impracticable. Indirect influence, moral estimation, and long habits of voluntary acquiescence in the will of others, when once interrupted, were not easily restored, and least of all, by positive institutions. The difficulty arose out of the increase of the tribe, the numbers now possessed of wealth, their independent turn of mind, and from the want of good understanding among the leading families. It would be difficult also to enact an unexceptional body of regulations for the conduct of their Panchayets, and unless that were done there would be food for interminable lawsuits. The second class of such Parsis wish to live and spend their money as they please, without troubling or being troubled by Panchayets. The Recorder's Court was, on its institution, their favorite Panchayet. The spirit that would have made them submit, in preference, to their own heads of caste when they were a humble body struggling for existence, was gone, and could not be revived. Among a rich and numerous people, who have lost their habits of personal attachment and obedience, law must complete the submission which opinions and habits no longer command."

Efforts were made in 1835 by the Parsis to induce Government to grant a Code suited to their urgent social necessities. These efforts, often renewed, were unsuccessful until the Parsi Law Association was formed in 1855, with Mr. Sorabjee and his friend, Mr. Naoroji Furdoonji, as honorary secretaries. After ten years of hard work, and with the weighty influence of Mr. Framjee Nusserwanjee Patel as President, the Association succeeded, in the face of many adverse circumstances and covert opposition, in obtaining the desired enactments. The following paragraphs from the preface of Mr. Sorabjee's book, called the "Parsi Acts," which, under the authority of the Parsi Law Association, he published in 1868, set forth the value and importance of these legislative measures:—"The reader who is at all conversant with these subjects will observe that in the Parsi Marriage and Divorce Act of 1865, the defined grounds of divorce and dissolution of marriage are chiefly taken from the English Divorce Act of 1858. In times to come the Parsis may, with proper pride, point to the fact that of all purely Asiatic communities they were the first, as they are still the only people, who have

voluntarily imposed on themselves a law declaring bigamy a criminal offence and punishable as such after the manner of the English law. On similar grounds they may claim honor as the first of Oriental peoples who by legally defining her individual marital rights have raised woman to a definitively higher social position on the basis of her personal claims as a reasonable and responsible being. The 'Parsi Succession Act' has remedied an anomaly that had given rise to endless disputes and annoyance—namely, that the Parsis of Bombay and the Mofussil were under two systems of substantive law differing widely one from the other. With the Parsis of Bombay every description of intestate property was divisible according to the English statute of 'Distribution,' but with the Parsis of the Mofussil the division of the property was carried out under Regulation IV. of 1827, which left the disposition to be decided by 'usage and custom,' as the Civil Courts, in each case brought before them, might be led to interpret that indefinite standard. The tendency of such usage was to deprive of all claims to inheritance the widow and daughters of a Mofussil Parsi dying intestate, whenever the deceased had left sons, 'brothers, or brothers' sons, amongst whom the property was distributed to the exclusion of all claims on behalf of female relatives. The passing of the 'Parsi Succession Act' abolished this injurious preference accorded to male relatives by Mofussil usage; and while it made the practice under bequests and intestacy uniform amongst Parsis of city and province, it also gave to the former a plan of distribution more equitable and congenial than they had enjoyed under the English law. Thus, the property of a Parsi dying intestate in any part of British India is now divided amongst the male and female members of the family in a manner more in accordance with the fair claims of the women, and on those principles which, as the Parsis consider, properly define the relative obligations and duties of the male and female members of Parsi society."

In Mr. Sorabjee's prize essay, mentioned above, on the "Books and Languages of the Religion of Zoroaster," he had recommended the founding of a College for the education of the Parsi priesthood, somewhat after European models. The idea was warmly taken up by the late Mr. Rustomjee Jamsetjee Jijibhoy, who with his family and friends subscribed very large sums of money, and entrusted the task of organising the College to Mr. Sorabjee himself. The Sir Jamsetjee Jijibhoy Zarthoshti Madressa was thereupon founded in 1863, and Mr. Sorabjee continued for several years to be its honorary superintendent. In spite, however, of rich endowments and handsome stipends, the object aimed at in starting this institution may be said generally to have failed. The fact is that Parsi priests look upon their vocation only as a means of obtaining a livelihood, learning for learning's sake being almost unknown among them.

In 1864 Mr. Sorabjee was made a Justice of the Peace for Bombay, and in 1865 the municipal affairs of the City were committed by law to the care of the Bench of Justices. Government selected a very able officer as the Municipal Commissioner; but his abilities lay in other directions, and for want of a grasp of fiscal details he brought the Municipality, in the course of only three or four years, into utter confusion. The majority of the Justices, always habituated to act a perfunctory part, did not check this mismanagement or control the Commissioner; but a compact minority, of which Mr. Sorabjee was one, opposed them. Both parties carried on the controversy, not without rancour; and at last the Government of Bombay was obliged to nominate a Committee of Inquiry, with Mr. T. C. Hope as President, and Mr. Sorabjee to prefer the charges of the minority of the Bench. The report of the Committee, which was unanimous, was most damaging to the executive, and showed conclusively that the Justices as a body had failed to exercise the control which it was their duty to do. A Government Resolution was thereupon published. The Municipal Commissioner having meanwhile resigned his appointment on account of ill-health, the resolution declared that "this circumstance has relieved His Excellency in Council from the necessity of formally directing his removal from his office." The Bombay Municipal Act of 1872 was afterwards passed, whereby, in the place of the Justices, the civic affairs of Bombay were committed to a Corporation consisting of sixty-four members, half of whom were to be elected by the rate-payers. Previous to this, Sir Seymour Fitzgerald had desired Mr. Sorabjee to state in writing his views on the reconstruction of the Bombay Municipality. This he did in a letter, dated the 4th of November, 1871, and it is worth noticing that the new municipal constitution has been framed almost entirely on the lines laid down in that document. Mr. Sorabjee remained a member of the newly-formed Corporation for four years, and then resigned on account of failing health, after presenting that body with a handsome banner bearing the Arms of the Municipality. For municipal administration he is generally in favor of direct taxation, such as the house tax, and against indirect taxes, like the town duties, as the latter are liable, by relieving the richer citizens at the expense of the poorer, to be productive of unfair incidence and pressure. He has also frequently opposed the octroi duties being transformed into transit duties, as detrimental to the trade and prosperity of Bombay.

In 1876 he was nominated a Member of the local Legislative Council, in the deliberations of which he took an intelligent and active part; his labours in obtaining legislation for the protection of children employed in the

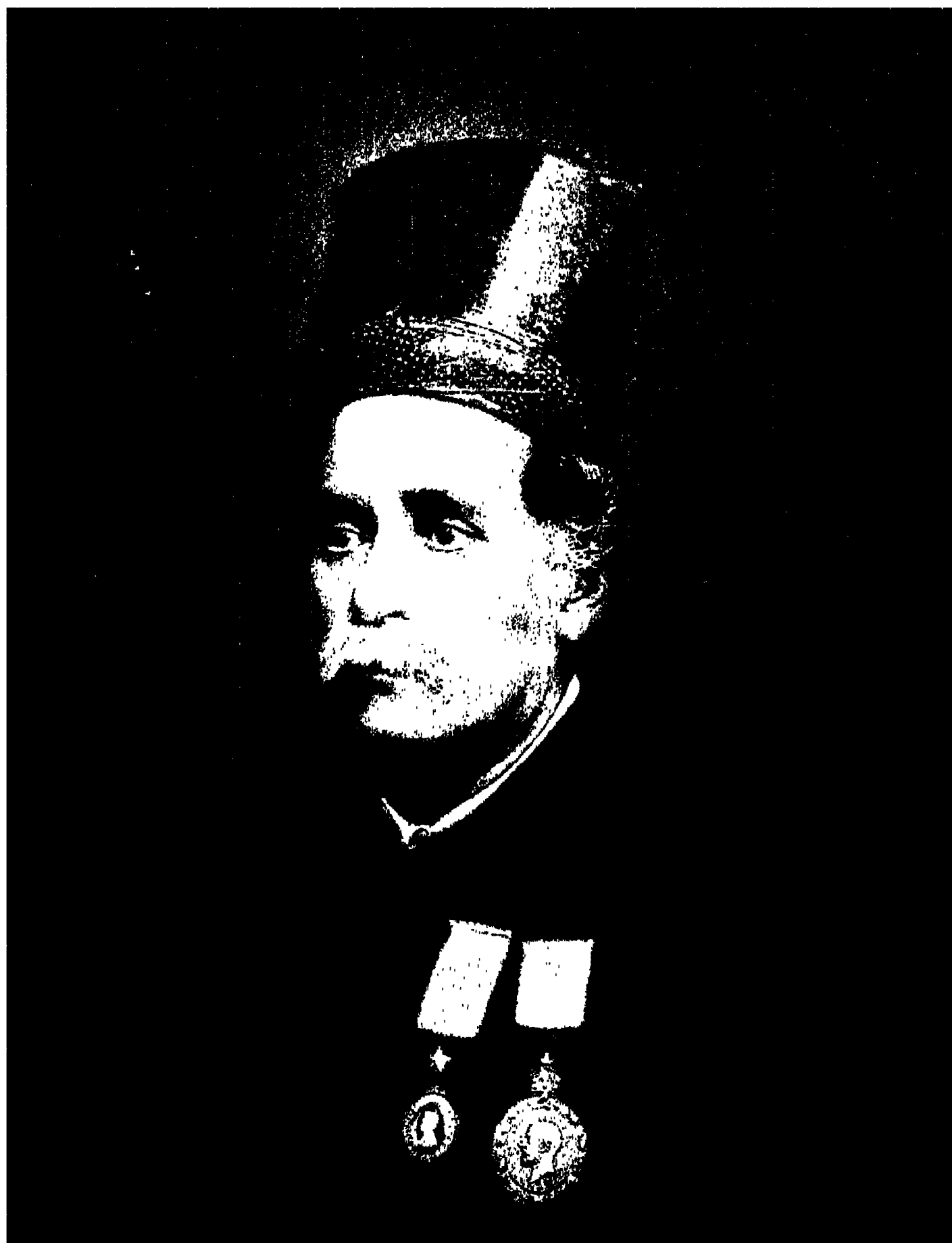
cotton mills of Bombay being particularly worthy of notice. Finding that many children from five to seven years of age were employed in these factories, and constrained to work for twelve or thirteen hours a day, with only half-an-hour's remission, he prepared the draft of a bill to "regulate the labour of persons employed in the mills and factories in the Presidency of Bombay." The Government, however, in forwarding it to the Viceroy, declared itself "unable to report" that a case had been made out even for such limited legislation as Mr. Sorabjee had proposed. Nothing daunted, however, he sent copies of his bill to England, when the venerated Lord Shaftesbury, the father of factory legislation in England, took up the matter, brought it several times before the House of Lords, and on the 4th April, 1879, succeeded in carrying an address to the Queen, "praying that Her Majesty will be graciously pleased to instruct the Viceroy of India to take into immediate consideration the necessity of passing a law for regulating the labour of women and children in the mills and factories throughout her dominion in India." Lord Cranbrook, then Secretary of State for India, in the course of the debate, promised that the proposed "bill of Mr. Sorabjee be considered fairly and fully, as it undoubtedly deserves." The subject being thus pressed upon the Government of India, and with the hearty sympathies of the Marquess of Ripon and Sir James Fergusson, who some time afterwards, the one as Viceroy and the other as Governor of Bombay, came into power, the Indian Factory Act of 1881 was passed by the Governor-General's Council, after it had met with very strong opposition from the Bombay Mill Owners' Association and others. By this Act the employment of children under the age of seven years is prohibited in all factories throughout India, and children between the ages of seven and twelve are to work for not more than nine hours a day, the interval for food and rest being increased to one hour. Some useful provisions are also made in the Act for fencing the machinery for the better safety of the operatives.

Mr. Sorabjee's latest public service was in connection with the introduction of medical women to India. Native women have long been silent sufferers from reluctance to be treated by male doctors, and Mr. Sorabjee's efforts, jointly with those of Mr. G. A. Kettridge, an American gentleman long resident in Bombay, have been instrumental in promoting a scheme for the introduction of European women doctors, and the education of Native and European girls at medical colleges in India. We have already spoken of Mr. Sorabjee's services in connection with the special legislation for Parsis as being the most important rendered by him to his own community. His labours, however, in the cause of alleviating the physical sufferings of women, irrespective of caste or creed, entitle him to the gratitude of other people besides his own. It is well known that a great many Indian women, and especially those who are kept in seclusion under the Purda and Zenana system, have a prejudice of long standing to being treated by male doctors, particularly in diseases peculiar to their sex. So strong is their aversion, that they would rather suffer any amount of bodily pain than allow themselves to be examined and treated by male physicians. With a view, therefore, to remedy this evil, Mr. Sorabjee and Mr. Kettridge, earnestly exerted themselves in 1883 in commending a remedial scheme to the serious attention of the public. Their scheme comprised four distinct heads—first, the employment of qualified lady doctors from England; second, the founding of a hospital for women and children under the exclusive management of lady doctors; third, the instruction of Indian and European women in the local medical schools; fourth, the opening of a dispensary. Through the strenuous and sustained exertions of these benevolent citizens and the liberality of the Bombay public, all these objects have been satisfactorily accomplished. This is Mr. Sorabjee's latest service to the people of the Bombay Presidency, which entitles him, in the words of Lord Reay, "always to be mentioned with respectful gratitude in connection with this work." In 1881 Mr. Sorabjee's public services and worth received their due recognition in his being appointed Sheriff of Bombay for that year, and a Companion of the Order of the Indian Empire. He is a Trustee of the Elphinstone Education Funds, a Delegate of the Parsi Chief Matrimonial Court, and a Fellow of the Bombay University. In 1885 he served as a member of the Abkaree Commission, under the presidency of Mr. J. H. Grant, the Collector of Bombay.

Modest and unassuming, and of a marked sympathetic nature, Mr. Sorabjee is one of the most popular and esteemed citizens of whom the Presidency can boast. He is a man of sound judgment on commercial matters, and his advice is often sought in consequence by merchants and others. On social and on many public questions he holds opinions which, from their liberality and sound common sense, are entitled to deference, and to which he has striven to give effect. Thus he is no admirer of the existing Asiatic system, which aims at securing virtue and chastity, to use his own words, "by keeping women under lock and key." As regards Parsi women, he sedulously endeavoured to show that they enjoyed a higher position socially and religiously amongst the ancient Persians than they afterwards did in the country of their adoption. It was clear to him that improvements in Parsi society could be effected primarily by female education, and he has happily lived to see his opinion very widely acted upon. Infant marriage was in his eyes as odious as enforced widowhood. He also considered physical education to be a necessary element in the development of a community, consequently for a long time past he has been giving

prizes at Bombay and elsewhere for the encouragement of gymnastic exercises. In religion he is a liberal-minded Zoroastrian. He looks upon Parsi priests with distrust, and believes that owing to their ignorance and bigotry the Parsi religion has lost its pristine purity and become incrustated with a mass of superstition and unnecessary ceremonial. He believes in India's ultimate regeneration through the agency of British rule. No one is more convinced than he is that the people of India, for their future good, are being, through this connection, politically educated and made acquainted with the benefits of Constitutional Government. He is of opinion that the spread of general education, the extended use of the English language, and the development of the railway system, are producing a national unity of the people, hitherto divided by classes and religious distinctions. This desideratum cannot, he thinks, be attained without the protection vouchsafed by British rule, which if withdrawn, would let loose rival ambitions from abroad and race antagonisms from within.





Dosabhai Ebrahim Wadia, Esq.



Dosabhai Framji Karaka, Esq., C.S.I.



R. DOSABHAI was born in the year 1830 at Surat, and received his education in the Elphinstone Institution. After leaving it in 1848, he commenced life as a clerk in the Civil Auditor's office on Rs. 20 per mensem, but soon resigned this post to take up an appointment on the Vernacular Press of Bombay, being appointed editor of a daily Guzerati journal—the *Jam-e-Jamshed*—which he conducted for a period of five years. The ability displayed by him in this capacity recommended him to the notice of the first Sir Jamsetjee Jijibhoy, which led to his appointment of Assistant-Secretary to the "Sir Jamsetjee Jijibhoy Parsi Benevolent Institution." Mr. Dosabhai continued to fill this post until the year 1854, when he resigned, and at the same time severed his connection with the *Jam-e-Jamshed*. About this time Dr. Buist, then editor of the *Bombay Times*, required the services of a manager for this journal. Having been favorably impressed with Mr. Dosabhai's work on the Vernacular Press, the Doctor appointed him to the vacant post, and he was the first Native to hold it; up to that time no Native had ever acted as manager of any English newspaper in Bombay. In this position Mr. Dosabhai was brought into direct contact with the current of English life and thought; and thus he obtained more insight into European politics and events than was common with Native youth in his day. This experience he put to good use at the time of the Crimean War, by preparing a lecture in Guzerati on this subject, which he delivered in the Town Hall, Bombay, to a crowded Native audience. The lecture was favorably reviewed by the Press of the City, and afterwards it was printed and circulated gratis amongst the people. The success attending this step probably suggested to Mr. Dosabhai, a little later, when the storm of the Mutiny was sweeping over the land, the preparation of another pamphlet, in which he contrasted the British Raj with that of its predecessors, and warned his countrymen against joining in the revolt. The pamphlet was printed in Guzerati and in Marathi, and was widely circulated throughout the country, the proceeds arising from their sale being devoted to the relief of the sufferers by the Mutiny. Coming, as this production did, from the pen of a Native, and from one who was competent to point the moral which it conveyed with all the grace of a facile and eloquent style, it was welcomed by Government, as is evident from the following letter, which was addressed to Mr. Dosabhai by Lord Elphinstone on the 7th November, 1857:—"I cannot sit down to thank you for the copies you have sent me of your little work on the 'British Raj Contrasted with its Predecessors,' without at the same time expressing to you my warm appreciation of the spirit in which you have invited your fellow-countrymen to draw this comparison. I hope your essay will be the means of opening the eyes of many to the benefits they enjoy, and to the prospects of future improvement which are now dawning upon India under the auspices of the British Government. No one can deplore more sincerely than I do the infatuation which has rendered this rebellion possible: the wrongs which have attended it, the misery which it has entailed upon themselves. But deeply interested as I am in this country, I lament, if possibly, still more the consequences which it seems not unlikely to produce upon its future prospects. I allude, of course, to the feelings of distrust and alienation which it has engendered in the minds of Englishmen. The generous and enlightened, no doubt—distinguish between the few men of influence and position who have abused their privileges, and their tools, the Sepoys, who have been the chief actors in this rebellion—and the great body of the people, including the greater number by far of the Princes and Chiefs of India who have beheld with horror and detestation the treachery, violence, and cruelty by which it has been characterised. But can we expect that every one will draw this distinction? It is the peculiar merit of your essay that it not only calls the attention of your own countrymen to the character of the British Government, as contrasted with those which preceded it, but also that it reminds the English reader of the preface, that this 'unhappy and atrocious revolt,' as you justly term it, is reprobated and stigmatized by those who most truly represent the public opinion of India. The venerable name to which you have inscribed your work is also well fitted to awaken these recollections on both sides."

Copies of this essay found their way to England some months after, and at the desire of Colonel Sykes, who was then (1858) the Chairman of the Court of Directors, an English translation was prepared and published in England. Of such importance was it considered, that the gentleman just named gave his imprimatur to it by writing a brief but most interesting Introduction, which we here reproduce.—“I cannot allow the following pages to go to the press without saying a few words in testimony of the genuineness of the composition, which otherwise, as coming from a native of India, might be questionable, owing to the marked idiomatic character of the phraseology. But, in truth, the whole, with rare verbal exceptions, is the production of a Parsi, named Dosabhai Framji, aged twenty-eight, a native of Bombay, who was educated in the Elphinstone Institution at that Presidency, and with such good results that he understands and writes English as well as most highly-educated Englishmen. His work is put before the public under the following circumstances. About four months ago, two thin volumes, one in the Guzerati language, and the other in the Marathi, with the title of ‘The Company’s Raj contrasted with its Predecessors,’ were transmitted to me from Bombay, with the author’s compliments. A short English preface to each volume informed me that the object of the author was to warn his countrymen against the danger and folly of giving any countenance or aid to the military revolt which was rapidly progressing; since, from the past history of Native Government, it was plain that the overthrow of British rule would be prejudicial to the real interests of the people of India. Such an opinion, coming from an educated native of India, who was wholly independent of the British Government and of European influence, seemed to me sufficiently remarkable, and worthy of being made known to the British public. I accordingly applied to a Parsi gentleman, who is on a visit to England for his amusement, and he readily undertook to translate into English the Guzerati version; but before he had well finished his labour, the author himself arrived from Bombay, with a letter of introduction to me. I communicated to him my object, and the progress I had made, and he readily undertook the care of a new and more accurate translation. The British people, therefore, have now before them the unbiassed opinion respecting British rule in India, in an English dress, of a native of that magnificent country—a native whose English education has not obliterated his religious opinions as a Parsi and made him a good Christian, but has at least made him a loyal British subject.”

Mr. Dosabhai’s Preface to this essay we reproduce, as being worthy of a setting in this memoir. He wrote as follows:—“As the author entertains a hope that the circulation of his pamphlet may be materially assisted by gentlemen imperfectly acquainted with the vernacular languages, he has thought it well to throw into an English preface an outline of what he proposed to himself in undertaking the present task. More than three generations have now passed away since the empire of this country became transferred to the British Crown. The steady expansion of English dominion had been followed by the establishment of peace in all the borders of the land, by a firm and upright administration of the laws, and by a security of life and property to which India had been unhappily a stranger from the remotest times. The children had forgotten the adversities of their fathers—the true character of that bloody and lawless tyranny from which England had emancipated the people of India; and the object of the author was to recall the fading memories of the unhappy past, and contrast them vividly with the peaceful experiences of British rule. Let it not be thought that the author is insensible to the defects of that rule; defects which he believes are destined to pass away as the British rule becomes consolidated. He is free, however, candidly to confess that he is deeply sensible of the debt India owes to England, and that he wishes to revive its memory in those hearts which may possibly be ready, in this period of uncertainty and rebellion, to let it slip. Woe worth the day which shall witness the overthrow of England’s rule in this at present unhappy country! In following out his object, the Delhi Raj came first for consideration, and the general character of Mahomedan rule wherever it has been established. He is not writing here for the information of his readers, and therefore forbears the recital of the bloody cruelties of the Tartar invaders of India, and the steady, stern, and relentless persecutions instituted under Mogul rule for the subversion of the Hindoo faith. The memory of Nadir Shah in modern times, and of Timur in ancient ones, may be profitably revived in our day, when it is attempted to overthrow a Government whose peculiar praise it is, that it has ever shown complete toleration and indisposition to interference, direct or indirect, with the religious belief of the people. The Maratha rule, while greatly in advance of the Mogul, will bear no comparison for one moment with that of the British Raj, with which it is closely contrasted in this Presidency. The author would not set himself the ungracious and improper task of depreciating any excellence of native rule, which may at intervals have been manifested in this country; but he entertains, in common, as he believes, with the majority of the educated body of his countrymen, the strongest conviction that India, probably for the first period in her history, has the prospect of a glorious future under the rule of a powerful, just, and enlightened administration throughout the country. The author feels acutely the results which the present rebellion threatens. He fears that the blow which it has given to the character of the natives of this country, and to the cause of India, will be long felt; and while he trusts the English people will not regard all as guilty of the lawless excesses of a brutal and licentious soldiery, the fact that in a few disgraceful instances, men of education, influence

and position, have been found base and cruel enough to sanction and even participate in their horrid deeds, is too well known to admit of concealment, and is too painful to dwell upon. He has striven to point out, as forcibly as he could, the disastrous results of this unhappy and atrocious revolt, and to stigmatize it in fitting terms. He has entered fully in these pages into the advantages enjoyed by India under British rule; and has striven to awaken in his countrymen a sense of the terrible evils which threaten them in view of its extinction. If he shall succeed in settling the faith of the wavering, and confirming the loyalty of the steadfast, he will have accomplished the purpose he had in view." A short time previous to its preparation, Mr. Dosabhai had been appointed Censor of the Native Press in Bombay, under the provisions of the measure known as the Gagging Act, introduced at that time to suppress disloyal writings in the newspapers of the country. His intimate acquaintance with the vernaculars, and his long connection with the Native Press, well fitted him for the post, the duties of which he discharged to the entire satisfaction of Government.

During the time that Mr. Dosabhai was connected with the *Bombay Times*, he was called upon to fill the post of sub-editor for some months. Part of his duties in that capacity was to deal with the files of English newspapers as they arrived by each mail—work which naturally made him familiar with European affairs, and created in him a strong desire to visit the scenes about which he was thus constantly reading so much. He soon gratified his wish, and left Bombay for Europe in 1858, in company of two friends. He made a long stay in London, and afterwards travelled through Great Britain, visiting many of the principal manufacturing towns as well as many objects of interest in the tour. In the course of their travels the party visited Balmoral, and were present at divine service in the Crathie parish church. Here they had the delight of seeing Her Majesty the Queen, who was at this service, in company with the late Prince Consort. The Parsi travellers themselves appear to have been objects of interest, for as soon as the service was over an Officer of the Royal Household, by command of the Prince Consort, sought out the party, and informed them that if they were going to stay at Balmoral a day longer, he had been directed by Her Majesty and the Prince Consort to take them over the grounds and show them the inside of the Castle. This gracious offer was of course gratefully accepted, and the visitors spent some pleasant hours in inspecting the beauties of the royal residence, and other objects of interest.

During his stay in England, Mr. Dosabhai rendered an important service to his own community by publishing a book, in English, on the history of his own people, under the title of "The Parsis: their History, Manners, Customs, and Religion;" and it was favorably reviewed by the English and Indian Press. About three years ago a second and enlarged edition of the work was published in England. On his return from Europe in 1859, Mr. Dosabhai prepared an account of his journey for the instruction of his countrymen. This work, which was written in the Guzerati language, and embellished with engravings of various objects of interest in Europe, met with a hearty reception in Bombay.

A few months after his return from Europe, Mr. Dosabhai severed his connection with the *Bombay Times*. On the post of Assessor to the Municipal Commission becoming vacant shortly after, he was appointed to that office. The duties of the appointment were to a certain extent unpopular with the people, but Mr. Dosabhai succeeded in securing the goodwill of all, and it was probably owing to his success in this office that, on the introduction of the Income Tax Act, he was selected by Government to be the principal officer for levying the impost within the limits of Bombay City. As Income Tax Assessor, he was in no enviable position, but he strove to render the working of the Act as smooth as possible, and in these endeavours he was supported and encouraged by the late Mr. James Gibbs, who occupied the post of President of the Income Tax Commission. Mr. Dosabhai continued in this office for four years, and during that period he re-visited Europe.

Previous to 1864 all the Magistrates of police in Bombay had been Europeans, but in that year the Government of Sir Bartle Frere decided to try the experiment of appointing a Native to a seat on the magisterial bench, and Mr. Dosabhai, who had by this time pushed himself to the front, and favorably impressed the Government with his ability, judgment, and tact, was selected to fill this appointment. The experiment proved successful, and Mr. Dosabhai, although he had had no legal training, justified the expectations entertained of him on his appointment. He continued to act as Magistrate until the year 1867, when, on the introduction of the License Tax, his services were availed of by Government for the collection of this tax in Bombay. In the same year he was selected to sit on the Commission appointed by Government to inquire into the causes of a terrible accident which happened on the Bhoze Ghaut Incline. The Commission was composed of distinguished officers of Government, and the appointment of Mr. Dosabhai as a representative Native member was a distinct compliment to him. In 1869, on the abandonment of the License Tax, and the substitution of an Income Tax, the post of Income Tax Collector of Bombay was conferred upon Mr. Dosabhai by Government, in view of his known capacity and judgment in working such unpopular imposts, as will be evidenced by the subjoined official opinion. In this responsible and not altogether agreeable office he gave great satisfaction, both to the public and to Government.

Year by year he was officially thanked for the tact and judgment displayed by him in the working of this impost, and the late Lord Mayo and Sir Richard Temple were particularly pleased with the manner in which it was collected under his superintendence. While complaints of oppression and malpractices came from most parts of India, not a single murmur was heard in Bombay. On the abolition of the tax by Lord Northbrook, the Government of India expressed its complete satisfaction with the whole of Mr. Dosabhai's administration of these taxes in Bombay, and communicated to him the thanks of the Governor-General in Council. He then reverted to his former post of Third Magistrate, and subsequently, in 1874, on a vacancy occurring, he was promoted to Second Magistrate. A little later, during the absence on leave of the Chief Magistrate, he acted in this capacity, and as Revenue Judge of the City. He had previously been appointed Sheriff of the City by the Governor, Sir Seymour Fitzgerald, in 1872, and at the time Lord Northbrook visited Bombay he was an active supporter of the scheme inaugurated with the object of commemorating His Excellency's visit to the City by the establishment of a public garden, and presided over a meeting held at the Town Hall to forward this project.

Although Mr. Dosabhai's long official connection with the City has brought him prominently into notice, it is perhaps in his non-official capacity that he has principally made his mark. From the time of his appointment as a Justice of the Peace in 1859, he has evinced a deep interest in Municipal affairs, and taken a prominent part in the discussion of questions affecting the public welfare. In consideration of his services he was appointed Chairman of the Corporation, a post which previously had always been filled by Europeans. He held this appointment in 1875, when the Prince of Wales visited India, and in this capacity the honor devolved on him to read and present the address to His Royal Highness on his landing at Bombay. Mr. Dosabhai was also one of the secretaries of the Reception Committee, and was of much service in raising the subscriptions. On the departure of the Prince of Wales from India, Mr. Dosabhai also read, on board the *Serapis*, the farewell address of the Bombay community, after which he was presented by His Royal Highness with the medal struck in commemoration of the Prince's visit to India. It must here be mentioned that Mr. Dosabhai had previously fulfilled similar duties in connection with the visit of the Duke of Edinburgh to Bombay, and had then been instrumental in raising a large sum of money to cover the expenses of the ceremonies in connection with His Royal Highness' reception.

The long and valuable services of Mr. Dosabhai marked him out as a fitting subject for Royal favour, when Her Majesty the Queen assumed the title of Empress of India, and he was amongst those who were invested with the Order of Companion of the Star of India. On this occasion he was also presented with the Delhi medal. About the same time he was appointed to a seat in the Bombay Legislative Council by Sir Richard Temple. Mr. Dosabhai retained his seat in the Council until September, 1878, when he was again temporarily detached from his magisterial functions and employed on special duty in connection with Sir John Strachey's License Tax, and under his supervision the impost worked with little friction. He was subsequently appointed to act for a short time as Collector of Bombay. In November 1887 he resigned the service, when Government passed the following complimentary resolution:—"His conspicuous tact and character for fairness led to his appointment as Special Officer for the collection of the Imperial License Tax in 1867, and subsequently he was nominated as Collector of Income Tax, in which position he succeeded in winning the confidence of the public and the highest commendations of Government. In 1877 he received the distinguished mark of Her Majesty's favour by his appointment as a Companion of the Most Exalted Order of the Star of India. In various honorable capacities, as Chairman of Her Majesty's Justices of the Peace, Presidency Magistrate, and Member of the Town Council, he has for many years past held a foremost place in the society of Bombay; and while he has discharged his duties to Government with ability and integrity, he has succeeded in commanding the respect and confidence of its citizens." A more comprehensive but deserving testimony to the merits and career of a public servant was hardly perhaps ever issued by the Government. Mr. Dosabhai, we should add, is a Fellow of the Bombay University.





Admiral Lord Jellicoe



Khan Bahadur Pestanji Jehangir, C.I.E.



FEW members of the Uncovenanted Civil Service in the Presidency of Bombay have enjoyed in a higher degree the confidence of Government, or have done more by faithful and efficient service to earn this repute, than the subject of this sketch. With official distinction he combines the prestige of descent from the old and historical Parsi family of the Nek Saut Khan, which rendered valuable political assistance to the British as well as to the Mogul Government so far back as the middle of the last century. For these services several members of the family were rewarded by both Governments with jaghirs in the Surat district. Mr. Briggs, the author of "The History of the Cities of Gujrastra," thus speaks of the Nek Saut Khan:—"Nek Saut Khan, in the early portion of the last century, won the notice of the Mogul Emperor, and through the friendship of Morad Shah (one of the Imperial Ministers, and a favorite at Court) became Controller of the Surat Tanka or Revenue in 1760. The name of this Magian nobleman occupies a distinguished page in the annals of Anglo-Indian history, as the party through whose assistance some valuable *firman*s were procured from the Great Mogul for the English; and the means by which certain munificent gifts were made to the British Chief of Surat and the East India Company upon the confirmation of our political alliance with Mia Achan, our position in the city, and with regard to the Mogul Navy. * * * The Monarch, in grateful remembrance of his services, bestowed upon this Zoroastrian jaghirs of considerable value in the Surat Purguna, conferring along with them the honorary title of Khan of the Empire—a distinction still retained in the family. Sir John Malcolm, at the bar of the House of Commons, acknowledged the important position of Ardasir's progenitors under the Mogli dynasty." The Ardasir here referred to was another member of the family.

In his "History of the Parsis," Mr. Dosábhái Framji Karaka says that the person on whom the title of Nek Saut Khan (which means "Lord of the auspicious moment") was conferred, bore the name of Sorabji Cowasji, of whom he writes:—"Among other honors, he [the Emperor] conferred upon him [Sorabji] the title of Sardar of a force consisting of two thousand infantry and five hundred cavalry. He also gave him the right of collecting the customs dues of Surat, besides [conferring] several 'jaghirs' in the Parchol, Chaurasi, Daboli 'parganas' (administrative sub-divisions) of the Surat Zilla. Being thus established in high estimation at Delhi, he naturally became still more respected by all classes of his own community, and there is no doubt that by means of his exceptional influence, some valuable privileges were obtained for the English at Surat. On his return from Delhi in 1760 to his native place, Sorabji was appointed Controller of the Surat Revenue, and entrusted with the important charge of the presentation of Khilats (dresses of honor) to the Honorable Charles Crommelin and Mr. John Spencer, the heads of the English factory at Surat. On the 2nd of May, Sorabji Nek Saut Khan was presented, in full Durbar, with a dress of honor by the representative at Surat of the Honorable East India Company. He died in 1772 at the ripe age of seventy-five. He was a man of charitable disposition, and gave free sites of land for religious institutions."

Mr. Pestanji is a direct lineal descendant in the male line of this Nek Saut Khan. He was born at Surat in 1831, whence he was removed at an early age to Bombay for his education. After having gone through his scholastic course at the Elphinstone Institution, he in 1849 entered the Elphinstone College, where he attained the highest honors, and every successive year carried off prizes for proficiency in English Literature, History, Logic, and Mental and Moral Philosophy; closing his distinguished career by successfully competing for Sir Erskine Perry's Gold Medal for the best English Essay on "The Moral and Social Causes of the Crusades, and their Influence on Civilization." On leaving College he served for some time in the Educational Department, and was one of the first Native Assistant Professors appointed in his *Alma Mater*, during which time he took his fair share of the labour of love that devolved upon the young band of Elphinstonians as the

early pioneers of female education and social reforms in the Native community, by delivering lectures, editing popular magazines, and writing for the press. He was secretary to the Students' Literary and Scientific Society at the time when the late Lord Canning was invited to preside at the distribution of prizes to its girls' schools, and when a statement of the operations of the Society in connection with female education in the Presidency was laid before his lordship. For some time Mr. Pestanji was the sole responsible editor of the English department of the *Rast Gofar*, which was complimented on one occasion during his editorship by that distinguished journalist, Mr. J. M. Maclean, the editor of the *Bombay Gazette*—(now a Member of Parliament)—who, while dissenting from the views of the "Rast" on an important public question, said that it occupied the foremost place in the Native Press for ability and liberality of opinion.

In 1857 Mr. Pestanji was appointed to the post of Sub-Assistant Inam Commissioner by the Government of Lord Elphinstone, and on his departure to take up his new position, the late Dr. John Harkness, Principal of the Elphinstone College, expressed his regret "at the termination of his connection with the Educational Department." In this fresh sphere of work, the ability and earnestness displayed by Mr. Pestanji speedily attracted the favorable notice of his superiors. His services were subsequently transferred to the Revenue Commissioner of the Northern Division; there he acquitted himself so well that the Government of Sir Bartle Frere raised him to the post of Settlement Officer for the Northern Division, and he was for some time placed at the head of the whole Revenue Alienation Department of the Bombay Presidency, under the Government of Sir Seymour Fitzgerald. The fact that these offices involved a high degree of responsibility and trust, and were until then held exclusively by members of the Covenanted Civil Service, or by Military Officers of the Staff Corps, showed conclusively the esteem in which Mr. Pestanji's services were held by Government. As Alienation Settlement Officer, Mr. Pestanji's duties were of a very onerous and delicate character. With what patience, tact, and judgment he discharged them is seen from the encomiums passed upon his work in Government Resolutions, and in the despatches of Her Majesty's successive Secretaries of State for India, which are too numerous to be reproduced in the limited space of a brief biography, nor would they be likely to interest the general reader, valuable as they may be to the recipient. Out of the latter we quote the following as being sufficient for our purpose:—"I have had under my consideration in Council the correspondence relative to the progress made in the settlement of cash alienations in the northern division of your Presidency, which was forwarded with the letter from your Chief Secretary, dated the 23rd of August last (No. 58). I agree with your Government in considering the financial results to be most satisfactory, and in the praise which you have awarded to the excellent services of the settlement officer, Mr. Pestanji Jehangir. The inquiry which you have directed to be made by the settlement officer in communication with the Government solicitor, into the tenures of certain villages held by individual proprietors in the Island of Salsette, appears to be of much importance." "I have considered in Council the despatch from your Excellency in Council, dated the 8th of June, with which you transmit a copy of a letter from the Revenue Commissioner of the northern division, reporting, etc. * * * and 'bring to notice the energy and despatch' displayed by Mr. Pestanji Jehangir, and the 'highly satisfactory result of his operations.'" "The progress made during the year appears to have been very satisfactory; and the report, giving a compendious history of the cash alienations since the settlement was first entered upon, is a very interesting and able document, which reflects great credit on Mr. Pestanji Jehangir."

In 1874, at the request of the late Mulhar Rao Gawkhar, Mr. Pestanji's services were lent by the Government of Sir Philip Wodehouse to the Baroda State. He was there nominated President of what was known as the "Sirdars' Commission," by Sir Lewis Pelly, Special Commissioner and Agent to the Governor-General. This Commission had to inquire into and report upon the grievances of the Sirdars, Silledars, and other military classes in the State. The manner in which this extremely difficult and delicate work was performed by Mr. Pestanji, and the wholesome change so soon brought about in the strained relations of the State with the military and other influential classes, will be seen from the accompanying excerpt from a dispatch of Sir Lewis Pelly to the Government of India:—"I have now the honor of submitting a concise, clear, comprehensive, and, in my opinion, a remarkably able report drawn up by Mr. Pestanji Jehangir, Alienation Settlement Officer, and President of the Sirdars' Commission. * * * The report now submitted shows that a spirit of compromise, carried out in a common sense manner, by impartial and experienced officers, promises the happiest results. One thing is certain, that whereas down to within a period of four months ago the military classes of Baroda were in hostile combination against the head of the State, they have since shown themselves quite amenable, and have given me no reason whatever for complaint."

On the formation of a regular Government at Baroda, consequent upon the advent of Raja Sir T. Madava Rao as Prime Minister in 1875, Mr. Pestanji was appointed Military, Settlement, and Political Minister. Few can form

an adequate conception of the harassing nature and magnitude of the work involved in these triple offices, at the time of which we are speaking, when the greatest confusion and disorganization prevailed in every department of the State. But Mr. Pestanji proved equal to these duties, in the performance of which his clear intellect, his trained judgment, his unwearied industry, and his powers of rapid despatch, stood him in excellent stead. The military department was the centre of chronic abuses, to effectually grapple with which demanded no small amount of tact and judgment. It is no exaggeration to say that the abuses and irregularities with which he was brought face to face were nearly overwhelming; but he addressed himself to his task with characteristic energy, and the result was that he succeeded in thoroughly overhauling the department, uprooting the evils, and introducing a system that rendered a return to the old state of things all but impossible. Although quite a novice in military administration, his management of the department exhibited a high capacity for organization, such as could only have been expected from one trained in this particular line from the first. On this point, however, we shall let Sir Madava Row speak. In his report to the Agent to the Governor-General at Baroda, dated the 11th December, 1877, he says:—"The irregular force has long been a stronghold of abuses. * * * It has taken time and trouble even to ascertain the existence and extent of these abuses, for a large number of persons are interested in disguising the same. When an abuse is at last discovered, it is seldom that it admits of a direct, summary, and prompt remedy. Inveterate habits and customs, traditional prejudices, influential pertinacities, and deeply-seated interests have to be overcome by degrees, and with temper and moderation. The calm vigilance and energy of Khan Bahadur Pestanji Jehangir, who is in charge of the department, has been at work in this direction with as much success as could be expected in the circumstances." Sir Madava Row further reported that "Mr. Pestanji Jehangir brings to his work the very qualities which that work demands. Before his tact and judgment difficulties diminish and complications disappear. He displays great firmness in the performance of his varied duties, but that quality is tempered with great consideration. He has applied the pruning knife to the extent the circumstances require and permit, but he has wielded the weapon without wounding and without causing irritating sores. As he also possesses general abilities of a high order, he has taken a large share in our general consultations on important questions." Perhaps the most notable service which Mr. Pestanji rendered in this department was the large reduction, amounting to several lakhs of rupees, which he succeeded in effecting in its overgrown annual expenditure. This result was brought about mainly, though not exclusively, by the introduction of judicious economy consistently with efficiency, and by the extirpation of fraudulent practices.

Mr. Pestanji's work in the "Settlement Department" of the Baroda State is thus pithily described by Mr. P. S. Melvill, C.S.I., then Agent to the Governor-General, in a letter to the Government of India:—"The Department called 'Settlement' is presided over by Mr. Pestanji Jehangir with great ability. The work is very heavy, and comprises alienations of the revenue for religious and other purposes, military allowances and grants, landed interests, Tora Giras allowances, the adjustments of debts, due by sirdars and others to bankers on the "noudh" of the State, the noudh being the promise to pay to the creditor a certain proportion of the allowances granted by the State to the debtor, and lastly the execution of the decrees passed by the Special Settlement Officer for Giras and Wanta." The settlement of these claims, effected as it was in a spirit of moderation, and with due regard to the interests of claimants, resulted in the recovery by the State of several lakhs of rupees annually, and the careful and thorough manner in which the proceedings were conducted elicited the subjoined testimony from the Prime Minister of Baroda:—"The practised and discriminating judgment, and the steady industry of Mr. Pestanji Jehangir, have been of the greatest use to me in disposing of the numerous and intricate complaints of sirdars, darakdars, bankers, &c. His is a position of great trust and responsibility, and he fills the position with the highest credit and honor." As it is unnecessary, however, to give further quotations, we shall proceed to refer to the part taken by him in the supplementary training of the Gaekwar.

As it was thought desirable to instruct the young Prince in the details of the several administrative departments of his own State, the Minister and the heads of the various offices prepared and delivered a series of lectures on subjects falling within their respective provinces. As chief of the Settlement and Military Sections, the duty of instructing His Highness on subjects connected therewith fell to the share of Mr. Pestanji, whose lectures were characterized by Mr. F. A. H. Elliot, C.I.E., as among "the most remarkable of the series." Especially worthy of note were his reflections upon the alienation of Public Revenue, a subject of such vital importance to the Princes of India that we deem it well to append a précis of his remarks. Addressing the Maharaja, Mr. Pestanji said:—

"'Alienated revenue' means 'transferred revenue.' It means the revenue or income of the State or of the Raj transferred by the State to others for some reason or other. In India, as in other Asiatic countries, generally land is the main source of income to the State. In British India other sources of revenue have been developed—such as Opium, Salt, Abkari, Stamps, &c., &c. But the chief source of revenue in a Native

State is *land*. By the common law (and even by the written law) of the country, every acre of land is liable to the payment of a portion of its produce, or its equivalent in cash, to the ruling power for the public good. When the ruling power transfers to a private individual for some reason or other this its right to receive the proportion of produce (or the revenue) of land, it is said to be 'alienated revenue,' or State revenue alienated or transferred to others. This alienation or transfer is generally made in either of two ways:—(1) The land from which the ruling power is entitled to receive a share of produce or assessment in cash is itself directly assigned or made over to the alienee or grantee, in which case the land is said to be rent-free or tax-free—i.e., it becomes free from the obligation of paying rent or tax to the ruling power—that rent or tax having been remitted by the party originally entitled to receive it—i.e., the ruling power, in favor of an individual. I use the word 'rent' or 'tax,' because it is a controverted point whether it is, scientifically speaking, rent or tax. The land so assigned may be either *wholly rent free* or *partially rent free*, according as *the whole* or only *a part* of the right of the ruling power over that land is alienated or transferred. (2) The other way is to alienate or transfer the revenue in kind or in cash. The ruling power receives its shares of the produce of land either in *kind*—i.e., one-half, one-third, or some other proportion of the actual crop of corn, cotton, &c., grown on the land, or in *cash*—i.e., so many rupees per beegha, or koombha, or acre. The alienation in this case is then made from the Sirkar's collections in kind or cash—i.e., from the produce or revenue collected and brought into Government stores or treasuries. These are called alienations in *kind* or *cash*, as distinguished from alienations in *land*. Alienations in kind or cash are also made from other sources of revenue besides land. * * * Generally speaking, four kinds of considerations or motives may be said to influence the ruling power to make grants of public revenue—(1) Considerations or motives of policy or expediency; (2) Those of service; (3) Those of religion, piety, or charity; and (4) Those of favor, fondness, or affection. * * * Almost all varieties of alienations or grants of the public revenue existing in this country may be traced or ascribed to one or the other of these four classes of motives or considerations. There are certain tenures in Guzerath called 'Garenia' and 'Vechania,' which are an exception to this general rule, for these tenures did not originate from any of the four classes of motives or considerations above mentioned. They did not so originate because they were not meant or intended to be *alienations* or *grants* of the public revenue. * * * What is the justification for the ruling power to alienate the public revenue in favor of private individuals in some shape or other? Let us first take grants made from motives or considerations of service, and those made from political motives or considerations. These grants are evidently legitimate if made within legitimate bounds and not allowed to be abused. They are legitimate and justifiable, because they bring in a return to the State for the State moneys. In the one case—i.e., in the case of service grants, service, military or civil, is rendered to the State in return for the grants. In the other case—i.e., in the case of political grants, if the objects for which the grants are made are served, the interests of the State are subserved thereby, and the expenditure of the public funds is so far justifiable. The objects may be peace, contentment, conciliation, abstinence from wrongful acts, and so on; and if these objects are fulfilled in the general good of the community, the grants are justified. But these grants, both service and political, should not be allowed to fall into abuse. For instance, the grants should not be in excess of the value of the service to be exacted, and the service should be fully and efficiently rendered. The grants should diminish, or altogether cease, in proportion as the service diminishes, or altogether ceases to be required or performed. If these conditions be not fulfilled, the alienation of the public revenue fails in its object and becomes unjustifiable. In the same manner, political grants should be strictly limited to the objects in view. They should not go beyond or continue longer than the objects intended to be secured. * * * Let us now turn to the other two descriptions of grants—namely, religious and personal. In Native States these kinds of grants are liable to great abuse. We have seen that there is a justification for service grants and for political grants; both these descriptions of grant bring in some kind of return to the State for the expenditure of its money; service, either military or civil, is rendered to the State in return for service grants. But what is the justification of grants of public revenue in favor of religious institutions? Is the State justified in diverting the public funds from their legitimate objects to the maintenance of the religious establishments, &c., of particular sections of the community, or of any religious establishments at all, or to the maintenance of the priestly class of any particular form of faith? It may be said that such grants are justifiable because they meet the religious requirements of the community, and thereby satisfy the religious feeling of the community. True; if the ruling power can undertake to satisfy the religious feeling of every section of the community which has a religious belief of its own, but this is nearly impossible for the ruling power to do. The ruling power generally satisfies the religious feeling of that section of the community or the public to which he himself belongs. But then this satisfaction is partial, and any partial action on the part of a ruling power ruling over people of varied denominations and varied feelings and aspirations is unjust.

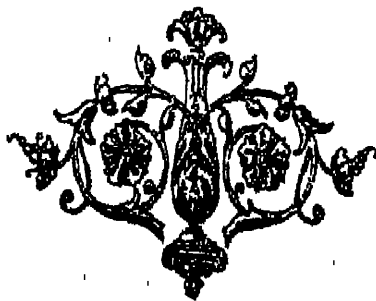
and improper in itself, and causes dissatisfaction and irritation. Again, what is the justification of such extravagant grants of public revenue—grants in excess of that portion of the public revenue which is taken for the Khangi expenditure—to Court favorites and dependents, and so on? What do such people give the State in return for such grants which is calculated to promote the public good? In many cases little or nothing. It may be said that the act of bestowing such grants gives pleasure to the ruling power, which is a kind of consideration for the grants. It may be so, but it does not satisfy the test of public good or public utility; and anything that does not satisfy this test cannot warrant the expenditure of public funds, though there may be some moderate exceptions. * * * There is no proper justification for alienating the public revenue in favor of religious institutions, or of private individuals, for grants of a religious or personal nature; but that the custom of making such grants has obtained in Native States arising from the exercise of despotic power. It then becomes the duty of every enlightened Native ruler to exercise this power with great limitation and moderation. If this be not done, two serious consequences must follow: injustice to the community and loss to the community, or speaking more broadly, National injustice and National loss. Generally speaking, every man must work for his own subsistence. He must be a working unit in the social hive. But if he does not work, or is exempted from working, and if he must be kept alive, he can only be kept alive at the expense of others. The drone must be fed by the labours of the working bees. The working members of the community are required to feed the indolent and the useless. The productive maintain the unproductive men. This is injustice to the working members of the community. The funds or the taxes which the ruling power of a State collects from its subjects are collected for the purpose of providing means for the preservation and good government of that State. But when the ruling power diverts a portion of these public funds from their legitimate object and spends it upon a set of idlers, it follows that he taxes his subjects not only to the extent necessary for the requirements of the State, but also over and above it for the purpose of maintaining, in comfortable or luxurious idleness, a lot of dependents, favorites, &c. The Sovereign interposes his power and says in effect to his subjects:—'You shall pay me so much for the expenses of Government and so much more in order that I may maintain a lot of people who are useful neither to you nor to me.' This is injustice.

"As to National loss. A little reflection will make this obvious. Take a case on a small scale. Suppose the existence of a community or a State composed of one hundred persons, and also suppose that each component unit or person of this imaginary little community or State is capable, when employed on labour, bodily or mental, of producing directly or indirectly, wealth of the value of Rs. 100 per annum. If all the hundred persons were employed on labour, the annual aggregate production of wealth in this community or State would be of the value of Rs. 10,000. But suppose that instead of one hundred persons only ninety persons were employed on labour. The result would be that the annual aggregate production of wealth in this community would be of the value of 9,000 instead of Rs. 10,000. In other words, the community is poorer by Rs. 1,000 every year. There is thus so much loss to the community. This loss increases in proportion to the number of persons able to work but not employed on work. If the number of unproductive persons, or in plain language, if the number of idlers increases from ten to twenty—i.e., if only eighty instead of ninety persons work, the production of wealth will be of the value of Rs. 8,000. Thus there will be a loss of Rs. 2,000 every year, and so on. But it is not only material loss. There is also a moral loss. The gifts of the instruments of production given by Providence in the human body lie dormant and unused, and are often, in the absence of proper employment, misused and directed against the well-being of the community. The common saying is, 'Satan finds mischief for idle hands to do.' Thus by maintaining a set of idlers out of the public revenue, the ruling power not only does injustice to the working members of the community, but also causes loss, material and moral, to the community. This is a very serious responsibility for the ruling power to incur. The foregoing are, I admit, abstract or theoretical considerations, which cannot be strictly acted upon in practical administration. A great deal of laxity has to be tolerated in practice. Yet the theory should not be kept out of sight. The theory being understood, practice may be made generally to approach it."

The arrangements for the reception of His Royal Highness the Prince of Wales at Baroda were entrusted to Mr. Pestanji, on the success of which Sir Madava Row wrote to him in the following terms:—
"It was while I was in Bombay with His Highness the Maharaja, and you were in charge of the administration here, that the visit of His Royal Highness the Prince of Wales to Baroda was decided upon and announced. Hence it was upon you that the duty devolved of initiating and pushing forward the preparations required. I must offer you my heart-felt thanks for the very successful manner in which you discharged that duty. When I arrived here but a day before His Royal Highness, I had the satisfaction to find that every wish of mine had been anticipated and carried out in the extremely short interval that had been available."

Mr. Pestanji is one of the few officers who are invited by Government to favor it with their opinions on important public questions as occasions arise. A few years ago, Government offered to send him to England to give evidence before a Select Committee of the House of Commons, which offer, however, he declined for private reasons. In the distribution of honors at the Imperial Assemblage held at Delhi in 1877, he was presented with an "Empress Medal" and received the title of Khan Bahadur; and again at the investiture of His Highness the Gaekwar in 1881, he was presented by the Government of India with a diamond ring and a dress of honor; and in 1882 he was appointed a Companion of the Indian Empire.

In 1883 Mr. Pestanji resigned the Baroda service amidst feelings of deep sorrow on the part of the nobles, officers, and other people of Baroda, who congregated in large numbers on the railway platform to bid him a parting farewell. And here it may be recorded as a noteworthy fact, that he enjoyed the confidence and respect of the very classes of people—viz., the sirdars and alienees of jaghirs, whose interests, it must be supposed, could not but have been more or less prejudicially affected by the proceedings of an office, the duty of which it was to curtail or cut off the grants where they could not be continued, according to the necessities of each case, thus showing that his high personal character and his disposition to deal fairly by them were duly appreciated. It only remains to mention, that Mr. Pestanji is another instance in which Indian mothers have played a memorable part in the future of their offspring. To the sagacity and tender solicitude of his mother, Mr. Pestanji is indebted for his early education, and for the development of those traits of character which have contributed to his advancement in life. It must be mentioned, that on his reversion to the British service he was appointed Talukdari Settlement Officer in Guzerat, a post which had hitherto been held only by Covenanted Civilians. He still holds that post.





Радислав Радиславович



Raghunath Narayan Khote, Esq., C.I.E.



R. RAGHUNATH NARAYEN is one of the many instances of men who from an humble origin have by their talents and perseverance, under adverse circumstances, risen to an influential position, and have come to be regarded as representative men in Western India. Holding moderate views on public questions, and invariably managing to strike the "golden mean" whenever called upon to decide between conflicting interests, by entering into the feelings and sentiments of those respectively who represent those interests, he is somewhat a rare example of a Native gentleman who is alike popular with Europeans and his own people. It is this consideration for the feelings of his opponents, this regard for their susceptibilities, even when forced to speak out boldly, which elicited once from an English member of the Bombay Municipal Corporation a remark to the effect that "it was a pleasure to have Raghunath Narayan for a debater even on the opposite side."

Mr. Khote, who is a Shenvi or Gond Brahmin by caste, was born at Poona on the 21st of September, 1821. His father, Narayan Bapoo Khote, who was head clerk at first in the Military Pay Office in that city, and afterwards in the Collector's Office at Dhulia, died when the subject of this notice was only three years old. Deprived at this tender age of that fostering paternal care so essential to the well-being of youth, the boy began to struggle for existence under highly unfavourable conditions. For nine years he lived, with his mother, on the bounty of his paternal uncle. At twelve years of age he removed to Bombay, where three years later he was married. The boy all but neglected his education, and made little or no progress until seventeen, when he became aware of his mistake, and then devoted himself diligently to his studies. It is proverbial that there is no royal road to learning, but the path young Khote had to tread was much rougher than falls to the lot of most youths; for among other inconveniences he experienced, he had even to cook his own food. Far from damping his ardour, however, his early troubles only whetted his appetite for information, and he soon found his way to the Elphinstone Fort School, which was a sort of "feeder" to the College that had recently been opened. The Principal of this school, Bal Gungadhar Shastree, saw signs of promise in his pupil, and took pleasure in devoting his leisure hours to his tuition. Teacher and taught soon became attached to each other, and Mr. Khote made such rapid progress with his studies that, in the same year of his admission, he carried off a prize of valuable books for proficiency in mathematics. His advancement during the next two years was so rapid that he obtained, amongst several other prizes, Chief Justice West's medal for English language and Constitutional History. At this point, however, his studies were arrested for a time. The idea of living on the bounty of another, even though that person were his uncle, was repugnant to Mr. Khote's sensibilities. Resolved to earn his own livelihood, he gave up school and started as a ledger-keeper in the Bank of Bombay, at a salary of Rs. 40 per month. But even in this prosaic employment his old love of learning did not desert him. He made such good use of his leisure hours, that he was able to go up for his examination, which he passed successfully, and in 1840 was elected an Elphinstone Scholar. The value of the scholarship amounted to Rs. 20 per month only, but the draughts he had already taken at the fountain of knowledge had, so far from slaking his thirst, rendered it only more unquenchable; and he preferred the College and its small pittance to the Bank with twice the emolument. While prosecuting his studies with redoubled energy, he contributed articles to the *Durpan*, an Anglo-vernacular journal edited by Bal Shastree, and he also conducted, without remuneration, during the absence of its editor, a Marathi paper entitled the *Prabhakur*.

The growing necessities of Mr. Khote soon compelled him to leave College for good, and equipped with complimentary certificates from Dr. James Bird, the Secretary of the Elphinstone College, and from Professors Harkness and Orlebar, testifying to his "respectable abilities, considerable progress in various branches of education, his good principles and exemplary conduct," he finally entered on a business career with a well-stored mind. At

the latter end of 1841 he became a clerk in the office of Messrs. Frith & Co., since known as Messrs. Wallace & Co., at a salary of Rs. 50 per mensem. They soon discovered his abilities, and promoted him, from time to time, until he attained the post of book-keeper, with emoluments amounting to Rs. 500 per mensem. In this responsible post Mr. Khote gave entire satisfaction to his employers, whose good opinion and confidence he succeeded in winning, whilst his aptitude for figures and his intelligence often led to his selection as an auditor of the accounts of the Bank of Bombay. When in the year 1863 the firm of Messrs. Wallace & Co., of which Mr. Framjee Nusserwanjee Patel was senior partner, was formed into two separate firms—that of Messrs. Wallace & Co. and that of Messrs. Framjee, Sands & Co.,—Mr. Wallace offered Mr. Khote a post in connection with his own firm as guarantee broker, in conjunction with another native gentleman of his own selection, with whom he commenced business under the name and style of Messrs. Lukhmidass, Kimji & Co. On the winding up of the numerous bubble financial and reclamation companies, which had risen like mushrooms during the prevalence of the share mania in Bombay, in consequence of the American Civil War, Mr. Khote was appointed liquidator for several of them. The more important part of his public life commenced in 1868, when he was appointed a Justice of the Peace. From that period onwards he took a warm interest in Municipal matters; and since his retirement from business in 1878 he has given his time and attention almost exclusively to the public affairs of the City, in which he has taken an active and intelligent part—regularly attending the meetings of the Municipal Corporation, the Town Council, and almost all the committees. His policy has invariably been to watch with anxious solicitude the fiscal interests of the ratepayers; and his utterances in the Municipal Hall are marked no less by common sense and considerate regard for the efficient administration of the civic government than by elegance and felicity of diction. The same remarks apply to his speeches on important questions of the day. When the Reception Committee was formed for the purpose of welcoming the Prince of Wales to India, Mr. Khote was amongst the speakers at the public meeting, and his words elicited the following criticism from the Press: “Of the other speeches, which were on the whole very good, the one requiring special notice was that of Mr. Raghunath Narayan Khote. He availed himself of the opportunity presented by the meeting to denounce as utterly false and unfounded the assertion so persistently made in some quarters, that the Natives of this country are not loyal, and their disloyalty is so inveterate that nothing that can be done will eradicate it. He said that the very meeting then assembled gave the lie to those reckless aspersions; and he added with considerable warmth, that gratitude and hospitality were two virtues for which the Natives of this country would not yield the palm to any people on earth. The people of India he maintained were grateful to the Government under which they live for the protection which it afforded them against external enemies and internal disturbances; they recognised to the full the advantages of European education and of freedom of speech; and if they desired by peaceable and constitutional means to obtain other rights, to acquire for men of their own race the right to enter the higher branches of the administration, that should not be attributed to disloyalty. His vigorous protest against mischievous misrepresentations of Native feeling made a strong impression on all present, and Sir Michael Westropp was the interpreter of the general feeling when he added the name of Mr. Raghunath to the list of Secretaries for which the meeting was about to vote; it is needless to say, that the name was accepted without a single dissident. This little episode was not the least interesting in the course of the proceedings; the warmth and energy with which the speaker repelled, and indeed resented, the imputations of disloyalty so often made without the slightest warrant, if not in pure wantonness, secured for him the sympathy of all present, and the promptitude with which the honourable Chairman gave practical expression to that sympathy, made a visible impression on the Native portion of the audience. This emphatic repudiation of disloyal feeling on the one hand, and the frank acceptance of that repudiation on the other, will do all that was needed (if indeed anything were needed) to confirm the *entente cordiale* between the two great sections of this community, in labouring to give to the heir of the Empire a reception worthy at once of ourselves and of his exalted destinies.”

Mr. Raghunath Narayan Khote was specially requested by the Reception Committee to accompany the Prince to the Walkeshwar Temple and to the Hindu Burial and Cremation Grounds, with the object of explaining to him their origin and present working. The Prince appeared highly delighted with his visit, and warmly thanked his conductor for his courteous and lucid explanation. When in 1876 an address was voted by the Municipal Corporation of Bombay to Her Majesty the Queen on her assumption of the additional title of Empress of India, Mr. Khote made an able speech, from which we quote the following: “The relations that exist between the various Native States and the British Government in India required to be explicitly and unequivocally defined, for it will be admitted that there is much misapprehension prevailing in some quarters on that point. The new title, however, which our Gracious Sovereign has now assumed dispels that misapprehension in a most quiet and yet effectual way, and gives the ruler of every Native State distinctly

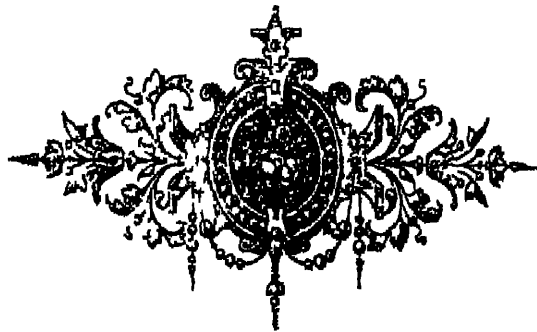
to understand that he is not an independent King, so as to rule over his kingdom in such manner as his caprices and whims may dictate, with perfect impunity or without interference from the paramount Power which exists in the land; and I therefore take the liberty to submit that this step is a masterly stroke of policy. As a patriotic native of this country I would certainly desire that the Native States be preserved in their integrity, but at the same time, for the happiness and welfare of my fellow-creatures living in those States, I would certainly desire that their administration was conducted on principles of strict justice and morality, and that any arbitrary deviation from those principles was not allowed to be perpetrated without redress to the aggrieved persons, and punishment to the perpetrators. The changed title will therefore, I submit, have the effect of arousing the rulers of all these Native States to a sense of their duty towards themselves, their subjects, and the British Government, to whom they are now avowedly, under the new title, responsible for the right and proper performance of the same. On the other hand, the Native Chiefs and Princes of India and their subjects can now claim as a matter of right all assistance and advice in times of difficulty and trouble from the British ruling power in India and England." Mr. Khote was amongst the few native gentlemen from Bombay who were invited by the Governor-General of India to the Delhi Imperial Assemblage of January 1st, 1877, and he had the honor of receiving from the Viceroy a medal in commemoration of that great national event.

In the monsoon of 1882 heavy floods carried off the greater portion of the village of Ilkal, in the Kaladgi district of Southern India. The inhabitants were thus overtaken by indescribable distress. The Revenue Commissioner S.D., Mr. Arthur Crawford, C.S., who knew Mr. Khote well, wrote to him for assistance. That gentleman lost no time in setting himself to work, and with the co-operation of two others was able to collect subscriptions amounting to Rs. 18,000. In a letter to the Bombay Government on the subject, the Revenue Commissioner S.D. thus wrote on the occasion:—"In the meantime, I had privately asked my old friend, Mr. Raghunath Narayen Khote, C.I.E., to set a subscription on foot in Bombay itself. He was at first met with assurances that, without Government assistance or influence, a private subscription would be impossible; and he telegraphed to me that this was the general opinion. He, however, was not to be disheartened, but exerted himself with his usual energy, being aided most zealously from the outset by Mr. Sorabjee Framjee Patel, of Messrs. Framjee, Sands & Co., and subsequently by Mr. Vizbhukkandas Atmaram." The Government thereupon passed the following resolution:—"The papers should be placed on the editors' table, as suggested by the Commissioner S.D. The Governor in Council fully agrees with the Commissioner S.D., that the acts of disinterested benevolence recorded in these papers should be more publicly known, and is glad to learn that the Municipality of Ilkal, while duly acknowledging the liberal aid afforded, has taken measures to prevent a recurrence of the disaster, the effects of which it mitigated."

Mr. Raghunath's services in public matters have been recognised by the Bombay Municipality, as is seen in the fact that one of the favorite promenades on the western seaside of Bombay, abutting on the Queen's Road, is called after him the "Khote Footpath." At the commencement of 1883 a double honor awaited Mr. Khote, in being appointed to the Shrievalty of Bombay, and also to the Companionship of the Order of the Indian Empire. Commenting upon the latter appointment, the *Times of India* said:—"Mr. Raghunath Narayen Khote's admission to the Imperial Order is, we believe, intended not only as a recognition of that gentleman's public spirit and loyalty, but as a compliment to our advanced civic institutions, with which the worthy Sheriff is so prominently identified. His selection as the representative of the Municipal institutions of Bombay is a most happy one, and will, we are sure, give the greatest satisfaction to all his colleagues, as well as to the general public." The Governor also congratulated him "on this recognition by Her Majesty of your eminent worth and public services." In April, 1883, when the new Corporation of Bombay was formed, he was unanimously elected Chairman. He has been frequently invited by the Government of Bombay to express his opinion on matters of public interest, and in a dispatch relating to the Criminal Jurisdiction Bill, popularly known as the "Ilbert Bill," a portion of his speech made at a meeting of native citizens in the Town Hall was approbately quoted.

We conclude this sketch with the subjoined succinct résumé of his public services, which appeared in the *Bombay Gazette* on his appointment to the shrievalty:—"As announced elsewhere, Mr. Raghunath Narayen Khote has been appointed Sheriff of Bombay for the ensuing year. The choice made by His Excellency the Governor will, we think, be endorsed by the public generally. Mr. Raghunath's services as a prominent citizen have extended over a number of years and are well known. He was appointed a Justice of the Peace in 1868, when the chief control of Municipal affairs was vested in the Bench of Justices, the predecessors in that respect of the present Municipal Corporation; and from that time, having taken an active part in Municipal affairs, he was frequently appointed a member of Committees of Enquiry into finance and account, in which capacity he worked well in the interest of the city. Since 1873, when the Municipal Corporation was called into existence by an Act of the

Legislative Council, he has been biennially elected the representative on the Corporation of the Malabar Hill and Mahaluxmêe Ward, the residents of which are mostly European officers, and merchants, and European gentlemen. Since the above-mentioned year, again the Corporation have marked their appreciation of Mr. Raghunath's services by electing him a member of the Town Council, an honor which he has enjoyed uninterruptedly for nine years. The published proceedings of both these bodies testify to the zeal and assiduity with which he has worked, not only at the general meetings, but also as a member of committees who have had laborious work of details to go through. As a citizen of Bombay, Mr. Raghunath has taken an active share at almost every public meeting of the inhabitants, whether for discussing the measures of Government or initiating a movement for the public benefit. In 1875, at a meeting held under the presidency of Sir Michael Westropp, late Chief Justice, to concert measures for honoring His Royal Highness the Prince of Wales on his arrival in Bombay, Mr. Raghunath was unanimously elected one of the Secretaries to the Reception Committee, and worked hard in influencing subscriptions, and in making proper arrangements for the Prince's reception, the results of which were very satisfactory. Again, during the famine of 1876-77 he was appointed Joint Secretary of the Relief Committee with the late Honourable Morarjee Goculdas, C.I.E. The success which attended the work of the Relief Committee in collecting subscriptions, in the judicious distribution of the funds, in affording prompt and efficient relief to men, cattle, &c., was in a measure attributable to the zeal and intelligence which the joint secretaries brought to bear upon the performance of their multifarious duties. Mr. Raghunath was one of the few native gentlemen invited by Government as representative men from Bombay to attend the Imperial Assemblage on the 1st January, 1877, and was presented by the Viceroy at Delhi with the medal struck in commemoration of that occasion. The Sheriff-elect is an old resident of the city, of much mercantile experience, and generally sound views on public questions, and is well known among a wide circle of acquaintances, who will be gratified by his election to the shrievalty." Mr. Khote, who is now sixty-eight years of age, but who carries his years so well that he appears at least ten years younger, still continues to take as keen an interest in the Municipal affairs of the City as ever. His mother, who is about ninety years of age, is well versed in Sanskrit and in the religious books of the Hindus, which, considering the generally backward condition of women of India in point of education, must be regarded as a noteworthy instance of female culture in the country.





The late Major General Sir John Dill



The Late Naoroji Furdoonji, Esq., C.I.E.

THE late Mr. Naoroji Furdoonji was born at Broach in March, 1817, and there received his early education, afterwards proceeding to Surat for further instruction at the hands of the Rev. Thomas Salmon. Shortly after this, his father had occasion to change his residence to Bombay, and young Naoroji was sent to the Native Education Society's School, where he made good progress in English and other subjects, and received prizes and scholarships for his proficiency. As a reward for his knowledge of the English language and of history, he received a silver medal from the hands of the Earl of Clare, the then Governor of Bombay. Subsequently Mr. Naoroji was employed as a teacher in the Native Education Society's School, and became generally known by the name of "Naoroji Master," an appellation which clung to him to the day of his death. He afterwards became an Assistant Professor in the Elphinstone Institution, where he took an active part in the educational movement which produced a new school of Native leaders in Bombay. An influential journal alluding to this movement, said:—"The then English Professors, Patton, Green, Harkness and Reid, had something of Dr. Arnold's influence over the Native lads of their generation. Not Parsi reforms only, but all social reforms among the Natives generally sprang direct from their influence and their teaching. Among the first disciples of these English masters were men like Messrs. Dadabhai Naoroji, V. N. Mundlik, Sorabjee Shapoorjee, and the late Dr. Bhau Daji, and of almost all these Elphinstonians, 'Naoroji Master,' as he was called, was the first Native teacher. In college and out of it the professors and the students worked together. The tie was not broken when their relations were changed. When, indeed, this little body of enthusiastic students left college, they became, under the guidance of Mr. Naoroji, ardent and indefatigable reformers, finding friends and advisers not in their late professors only, but in such leading Europeans as Sir Erskine Perry and Dr. Wilson. It was then that Mr. Naoroji tried to gallantly fight the battle of social reform amid volleys of abuse, and under the protection of the police. The first Parsi Baronet stood aloof for a time, but the Cama family and the late Mr. Framjee Cowasjee espoused the side of the 'Young Bombay Party,' and the establishment of the *Rast Goftar* newspaper gave them a recognised and, as years passed on, an influential organ. Assisted by their English supporters, the young reformers, Mr. Naoroji being the foremost, fought on undauntedly. To him is chiefly due the establishment of the first girls' school, the first Native library, the first literary society, the first debating club, the first political association, the first body for improving the condition of women, the first institution for social and religious reforms, the first law association, and the first educational periodicals. The result of these organisations became apparent as years rolled on in the religious, social, and domestic relations of Parsi life."

When only nineteen years of age, Mr. Naoroji accepted the position of Native secretary and translator to Sir Alexander Burns, the British Ambassador at the Court of Kabul. Whilst there, the reports which he contributed on the commerce of Afghanistan and Bokhara gained him much commendation from the Indian Government. In 1839 unfriendly relations between Great Britain and Afghanistan were brought about, by reason of certain suspicions as to the designs of Russia upon India. Accordingly a British army, under Sir John Keane, entered Afghanistan for the purpose of replacing Shah Shoojah on the throne, which had been usurped by Dost Mahomed. Within a few months, Kandahar, Guzni, and Kabul were taken, but the victors were hemmed in at Kabul by Akbar Khan, the son of Dost Mahomed, and Sir William Macnaghten and other officers were treacherously murdered. The remnant of the gallant army marched to Jelalabad, but being surrounded by hostile tribes, were massacred to a man. The English Ambassador and his retinue shared the terrible fate of the rest. Fortunately for Mr. Naoroji he was not then at Kabul, having received permission, on the occasion of the death of his father, to proceed to Bombay in order to settle family affairs. Sir Alexander Burns parted with Mr. Naoroji

with great regret, but expecting his speedy return, raised no serious objection to his departure. He, however, placed on record his high appreciation of the services of his assistant, and gave Mr. Naoroji a high certificate with regard to his character and attainments. A very short time after the arrival of Mr. Naoroji in Bombay, he news arrived of the murder of Sir Alexander Burns, his brother, Lieutenant Burns, Captain Broadfoot, and others, when Mr. Naoroji was warmly congratulated upon his fortunate escape. He was a close and thoughtful observer in his travels, and his reports above alluded to were invaluable. About the same time he contributed a graphic account of his journey to those countries to the Bombay press; and when the last Afghan war broke out, he published a private diary which he had kept while in Afghanistan, which proved of great interest. In 1845 Mr. Naoroji was appointed an interpreter of the Supreme Court of Bombay, in which capacity he served until 1864, when he retired, receiving an address and valuable presents from his friends and colleagues.

Having freed himself from official duty, Mr. Naoroji devoted himself to literature and to the service of the public, for which his varied abilities and wide experience amply fitted him. He wrote several brochures and books both in English and Guzerati; but perhaps the most remarkable of these works was that entitled "Tarikha Jarthost," in which he endeavoured to prove the probable date of the birth of the Parsi Prophet, Zoroaster, which he fixed at a period long anterior to that of Christ; he also carried on a keen controversy in the public press respecting the Zoroastrian religion. In 1851 he started the Rahanoomai Mazdiasni Sabha, a religious society, of which he was the president till the time of his death. The Parsis entirely owe their present condition of religious freedom to this society, because it was the first institution of the kind which broke through the thousand and one religious prejudices which materially retarded the progress and civilization of the community. It was a labour of love with the deceased to bring the institution to its present flourishing condition. It had cost him years of harassing trouble and annoyance from the orthodox portion of the community, but by dint of undaunted courage and energetic perseverance he was eventually able to accomplish, with the assistance of some of his well-known colleagues, that which was in fact the dream of his life. It was principally his labour in connection with the starting of the Bombay Association, a political body, in 1852, that prominently brought him to the notice of the public. He was appointed Secretary to the Association, and it was in this capacity that he has rendered valuable and useful services to the Native community. He was, in fact, the guiding spirit of the Parsi Law Association, for it was mainly through his exertions that the Parsi community secured a Matrimonial and a Succession Act of their own. He devoted a great deal of his time and labour to these two questions, and his co-religionists often publicly thanked him for his disinterested and valuable services. Mr. Naoroji's opinion as regards the custom obtaining among his community in respect of these questions was sought by the local courts of justice, and his evidence was always accepted as correct and weighty on the point. He was also instrumental in establishing the Girls' School Association, and might fairly be called the pioneer of female education amongst the Parsis, and for the matter of that, the entire Native community. In 1863, the Association, in recognition of Mr. Naoroji's valuable and enduring services, presented him with an excellent silver tea-set of the value of Rs. 2,500, and also set aside Rs. 1,500 for the purpose of establishing a scholarship in his name, to be given every year to the most proficient girls educated in the school. He was a member of the committee appointed to manage the affairs of the *Rast Gofar*, and contributed articles in English to its columns for a number of years. He played no unimportant part in the discussions on the Inam Commission, whose proceedings, in the resumption of long-existing grants, he exposed with an unsparing hand. He was amongst the first to advocate the introduction of grand and petty juries into the judicial system.

Shortly after his resignation of his appointment under Government, Mr. Naoroji set sail for England, and subsequently paid two other visits to this country. Whilst here he gave several lectures in connection with the East India Association, and brought great influence to bear upon various Chambers of Commerce in favor of India. He also formed acquaintance with many prominent State officials; gave evidence before the Indian Finance Committee, and did much towards enlisting English sympathy for the Natives of India. In 1873 he visited Guzerat, and personally enquired into the condition of the ryots, afterwards publishing the results of his enquiries. On the occasion of the disastrous floods at Surat, Mr. Naoroji was appointed one of the honorary secretaries of the relief fund, in which capacity he rendered yeoman service. The connection of Mr. Naoroji with the Municipality of Bombay was so markedly important, that he has been termed the father of that institution. It has been said of him that "his energy, his fluency, and his example have done more than anything else to make the Municipal Corporation of Bombay the first representative body in India." Immediately after his death, the *Times of India*, in an eulogistic article, said:—"There was not a single question, whether it related to important matters like that of the drainage, the water-supply or the Fire Brigade of Bombay, or such light matters as the purchase of a book or a common apparatus, which did not attract Mr. Naoroji's attention and draw forth remarks, for or against, in the most unmistakable language, without fear of adverse criticism. He was celebrated for his

independence of character, and always spoke his mind without fear or favor. He was known for his punctual and regular presence at the meetings of the Town Council and the Corporation, and he invariably lent activity and sprightliness to the sometimes dull debates carried on in those bodies. Both the Town Council and the Corporation will lose in him an honest adviser, a keen and a clever debater, and one who could give them the benefit of his wide and varied experience in connection with municipal matters. There has, in fact, been no public movement in Bombay during the last twenty years in which Mr. Naoroji has not taken a prominent part."

The many and valuable services of Mr. Naoroji gained for him, in 1884, the distinction of a Companion of the Order of the Indian Empire, in honor of which event he was entertained at a public dinner, given at the residence of Mr. (now Sir) Dinshaw Manockjee Petit. Sir Jamsetjee Jijibhoy, Bart., C.S.I. presided, and in the course of an eloquent speech, said:—"I am sure there is not one in this assembly—nay, I am sure there are hundreds outside the Parsi community—whose hearts glow with feelings of esteem and affection for Mr. Naoroji. Who does not know Mr. Naoroji? And who that has known him can have failed to mark the sterling qualities of his nature. His earnestness of purpose, his single-mindedness, his fearless advocacy of interests committed to his care, his determined adherence to principles that he has once settled upon for his line of action. In the warmth of my own feelings of admiration for his remarkable character, I do not propose to present to you an overdrawn picture of Mr. Naoroji's career. I know his detractors, if indeed he has any, may in the long and varied course of his public usefulness point to this or that isolated occasion when there has been to their thinking an error of judgment on his part, but in arriving at a just estimate of his claims it would be impossible even for his detractors to deny that his foibles are but few, his virtues many, and that during a long course of years he has devoted himself honestly, earnestly, and assiduously to the promotion of the welfare of his fellow-citizens and of his countrymen. Intolerant of jobbery in every shape, he has always been sedulous in exposing it wherever he had a scent of it, and no fear of opposition or of consequences of displeasing the great and the powerful ever made him flinch. It is impossible not to admire and respect such a character and career." The reply of Mr. Naoroji is so interesting, and he sets forth so picturesquely his remarkable career, that we have no hesitation in reproducing it in full. He said:—"I have worked hard, and have taken an active part in measures having for their object the amelioration of the social, intellectual, and political condition of the community to which we all belong; I have persevered in this labour of love through good report and bad report, and have encountered formidable difficulties, and have many times made considerable personal sacrifices. Not unfrequently I have been denounced as disloyal to the rule of our beneficent Sovereign, and threatened with ignominious dismissal from the public service. But having chalked out a course of action for myself, and having calculated all the risks, I have continued firm and steadfast in my path, and have, by dint of perseverance, overcome many of the difficulties which I encountered. You will, I trust, give me some credit for the part I took in organising and conducting the first political movement started in this Presidency in 1852, with the assistance of the principal members of the native community, for representing to Government the wants and aspirations of the people, and for protecting their interests. Our endeavours have, to a considerable extent, been successful in procuring redress of our grievances, and the modification of measures proposed by Government which were open to objection. The knowledge and experience acquired by our countrymen during the last three decades will be of great use and advantage hereafter. In regard to education, I take some pride to myself for having held the first scholarship instituted in Bombay, and for having for many years been connected with the most successful educational institutions, as Assistant Master of the Elphinstone Institution and Assistant Professor of the Elphinstone College. Our worthy chairman has referred in very flattering terms to the part I have taken in connection with the conduct and management of the affairs of our Municipality. I have taken a warm interest in all Municipal matters, and have taken some pains to expose mismanagement, extravagance, and misappropriation of funds; and I have endeavoured to bring about such changes and reforms as were necessary to place matters on a satisfactory footing, and to induce the Legislature to make a radical change in the constitution, and to procure for the citizens and ratepayers of Bombay the right of direct representation in the Corporation. This was a most arduous and difficult task, which was eventually accomplished with the active aid and co-operation of our European and Native friends and our well-wishers. Permit me briefly to refer this large and influential gathering of my co-religionists to the efforts that have been made during the last thirty years in the interests of our own community. The Rahnooma-i-Mazdiashna Society has been established for the purpose of reforming the practices and observances borrowed from other sects, and not enjoined in our faith, and for imparting a knowledge of religious precepts and moral duties to the rising generation of our tribe. The Parsi Girls' Association has been formed, and placed on a proper footing, for imparting education to our females. Let me assure you, gentlemen, that in rendering the services I have referred to, I have not conferred any obligation or favor on my countrymen. I have simply done my duty as a member of society. I have acted according to the precepts inculcated by an eminent public writer, who justly regards 'every human life and every human action in the light of an eternal obligation to the race.' He says:

Man does not live for himself alone. He lives for the good of others as well as of himself. Every one has his duties to perform, the richest as well as the poorest. To some life is pleasure, to others suffering. But the best do not live for self-enjoyment or even for fame. Their strongest motive-power is hopeful, useful work in every good cause.' To gain the esteem of our fellow-countrymen, we should always do our duty by promoting their welfare. Gentlemen, your appreciation of my labours will encourage me to continue my services for the good of the public—a cause which I espoused in the due discharge of the duty which I owe to my country. On my retirement from the public service in 1864, I received a valuable testimonial; and now, on the distinguished honor which has been conferred upon me by Her Majesty's Government, you have been pleased to pay me another high compliment, which has made an indelible impression on my mind, and for which I feel grateful to the kind friends who have come forward to do me honor this evening. In conclusion, let me express my best wishes for the welfare and prosperity of our country, which has made great progress under the benign sway of our beloved Sovereign."

Mr. Naoroji died on the 22nd of September, 1885, after a prolonged illness, at the age of sixty-eight, and the news of his demise occasioned striking manifestations of popular grief. Crowds of his co-religionists flocked to his house, and afterwards followed his remains to the Tower of Silence. The newspapers came out with long and eulogistic notices of the public career and worth of the deceased. The Grand Master of all Scottish Freemasonry in India, Captain—now Sir—Henry Morland, sent circulars to Lodges throughout the country directing the brethren to dress the several appurtenances belonging to their Lodges in black, and to wear their proper badges of mourning for sixty days, the deceased being Substitute Grand Master of all Scottish Freemasonry in India. In the circular he was described as "a faithful and zealous member of the Craft, whose memory is entitled to be honored, as that of all men who live honestly and honorably, and do the duties of life and of their station zealously and faithfully—not for gain or for profit, not for reward, honor, or emolument, but because they are duties in this world. By his removal the pillars of our Grand Lodge are shaken." The Municipal Corporation suspended their sitting out of respect to his memory, several members dwelling in feeling words on the great loss they had sustained. The Town Council, of which Mr. Naoroji was a member, passed the following resolution: "That the Town Council desire to record their deep sense of the many eminent services rendered to the public of Bombay by their valued colleague, the late Mr. Naoroji Furdoonji, Companion of the Order of the Indian Empire, more especially as a member of the Council during the past ten years, and as one who for double that period was the constant, conscientious, and trusted representative of the ratepayers in successive Municipal Administrations in the City." No sign was wanting that the whole community realised their loss in the death of this "Tribune of the people," as he was deservedly called.

